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The Pacific

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Night Meditations.

MARY C. BENNETT.

O'er the horizon lingered
The golden rays of an autumnal sun.
Ere day declined, and nightfall had begun,
Their soft, aerial tints glowed in the west,
Fringed the silvery clouds—crowned the
mountain crest.

Vainly I sought the fickle hues to trace,
So rapidly they fled from night's embrace.
Fainter, still fainter, grew the tinted light,
As shades of twilight melted into night.

'Twas chill November, and the genial
warmth
Of glowing sunshine on the darkened earth
Its influence ceased; the blue and gauzy
haze
(The crowning charm of Autumn's sunny
days)
Had vanished; mild, o'er plant and shrub,
and tree,
The gentle dews fell copiously and free.

Night her curtained shade had gathered
round; soon
From out the clear, cold sky, the waning
moon
Did mildly shed her soft and lucid beams
In heavenly radiance o'er the sombre scenes;
And phantom-like, the varied shadows
played,
As leaf and branch by noiseless wind were
swayed.

Mid all-prevailing silence, man did cast
His burden down; oblivious of the past,
Reposed in Nature's rest; all doubts and
fears
Were lost in visions bright, of coming years;
While on the slumbering world gleamed
starry skies,
As angels o'er us bend their tender eyes.

From out the chilling air, I sought again
My chamber window; dimly through the
pane
I gazed upon the glittering host of sky,
Till midnight's dread and solemn hour
was nigh.
The frost of night, as by a fairy hand,
His silvery mantle spread o'er all the land;
Transformed the dewdrops into crystals
fair;

His influence, keen, pervaded all the air;
So freshly o'er all my window breathed,
A sheen of net-work every view concealed.
Thus, veiled from all the outward scenes of
earth,
I turned where dying embers on the hearth
Did lend their glimmering light to cheer the
gloom
Of solitude which filled my thoughts and
room.

'Tis well, at times, such hallowed hours are
sought;
The grandest truths in silence best are
taught.
Within the dark recesses, light divine
Dissoles all the dross of sense and time.
How blest the hour! free from the world's
control,
The trusting heart communes with its own
soul.

'Tis then the fainting spirit finds relief
In heavenly guidance, in the firm belief
That over all God gives his watchful care,
That all-abiding love is everywhere.

Commune with Him, if thou would'st know
his ways,
And glean the truths His wisdom there dis-
plays;
As day by day proclaim his wondrous ways,
So should our lips acknowledge them with
praise;
And as the night doth show his knowledge
forth,
So breathe the soul of pure and heavenly
worth.

Though on the burdened heart the sun goes
down,
And shades of sorrow o'er the horizon
frown;
Though hope be withered as the Autumn
leaves,
Torn from its parent joy, in sadness grieves,
Though chill the night of dread adversity,
Morn will dispel the clouds that compass
thee.

For, as the heavenly dews, on earth con-
gealed,
Do pure, refined and radiant crystals yield,
So grace, divine, in the regenerate heart,
Beaming influence freely will impart.
Till like dissolving dew the soul will rise
From nature's darkness to the sunny skies;
Free from the blighting frosts of sin and
pain.

In heaven the spirit finds relief again.
How blest the night that brings the wearied
soul
Surcease of care; type of the heavenly goal,
Where, in the mansions of the eternal blest,
"The weary and the heavy-laden rest."
How sweet the charm that lulls to night's
repose,

In mystic power allays our griefs and woes!
Restoring sleep, sweet messenger of love!
Thou dost descend, like manna, from above;
Benignantly thy influence calm and mild,
Falls tenderly on Nature's care-worn child;
O wondrous token of Thy love divine
Is this refreshing sleep, blest gift of Thine!

With all-surveying, never-slumbering eye,
God rules the destinies of earth and sky;
From least to greatest, each receives His
care,
In realms of space, on earth, in sea, in air.
But man, in image like, in soul a part,
With truth and love implanted in the heart,
From grovelling scenes, decay and death,
shall rise
To joy ineffable, beyond the skies,
Where Hope borne up by wings of Faith and
Love,
Shall know the depths of His eternal love,
O Thou, who bring'st the shades of night
and death,
Whose power controls our first and latest
breath,
Whose presence fills this grand immensity
And clothes us with our immortality—
So teach us to conform our lives to Thee,
That day and night, that life and death may
be
So potentially revealed, that we may see,
In part, the joys of an eternity.
San Francisco, December, 1883.

M. Wadington made a very concilia-
tory and very sensible speech in London
a few days ago, strongly advocating
peace and good-will between France and
England.

"Wax Candles and Easter Water"— An Inquiry.

The Pastor is a handsomely printed
monthly journal for priests of the Roman
Catholic Church. On page 24 of the
number for November, 1883, the following
startling questions are asked, which I
make haste to lay before the readers of
THE PACIFIC:

1. How many wax candles should be
kept lighted in the Repository, Holy
Thursday? How late in the evening
should they be kept lighted?

2. Is one olive-oil lamp sufficient dur-
ing the night?

3. Should holy water be changed
every week? If kept clean, may it be
preserved for several weeks, or must the
blessing take place once a week?

4. May Easter water take the place
of holy water for the Asperges on Sun-
day, for blessing of beads, etc., and all
other purposes?

5. How long should people keep East-
er water instead of holy water? May they
use it till the following Easter, if it
is kept clean?

6. Can the same paschal candle be
blessed on two Holy Saturdays?

7. How is it in blessing several bar-
rels of Easter water? Should all the
ceremonies, dividing of the water, lower-
ing of candle etc., be done in each bar-
rel?

THE PACIFIC has an able editorial corps
of learned Doctors of Divinity, and a
wide circle of intelligent readers. Will
some one of them open to us the Scrip-
tures and tell us when and where Christ
is reported as using candles, when and
where the Apostles use East er water,
when and where any officer of the Chris-
tian church, down to the close of the re-
velation, even blessed a bead?

Holy Thursday will be upon
us before we know it, and although it
is almost nineteen hundred years since
He came, whose redeeming love
found its highest expression during what
is widely known as Holy Week, the in-
fallible Roman Church, with its popes
numbering nearly two hundred and sixty,
and its anti-popes numbering about
twenty, with its twenty oecumenical
councils, its papal bulls innumerable, has
not yet settled the question at what hour
of the evening a candle shall be light-
ed or put out on the 10th of April, 1884.

You see I am in search of light, and if
no one can tell me when the wax candles
should be lighted, I may be left in the
dark on the 10th of April.

Again, if the priests of the Roman Church
in the course of nineteen hundred years,
have not had it settled by infallible au-
thority whether water shall be blessed by
the barrel or not, may it not be just
possible that a good deal of so-called
holy water is without special virtue?

The use of candles and water in reli-
gious services may be regarded as a
privilege by some and as a duty by oth-
ers, but we submit that the Roman
Church lays some peculiar burdens upon
the consciences of her priests; burdens
that Christ did not originate; burdens
like those he came to remove. "Roman
ism, like Phariseism of old, accumulates
a mass of traditions over the Catholic
foundations, and makes them almost in-
effectual." Confidence in these tradi-
tions, faith in the voice of popes—these
are obstacles to the liberty wherewith
Christ makes free. Until men are satis-
fied to appeal to the Word of God, and
know no master but Christ, there will be
room for endless questions about candles
and olive oil, holy water and relics. But
there is "a more excellent way." "But
this I confess unto thee," said the great
Apostles to the Gentiles, "that after the
way which they call heresy, so worship I
the God of my fathers, believing all
things which are written in the Law and
in the Prophets."

LUTHER.

SILK FROM THE SEA.—The sea yields
many precious things—coral, amber,
and pearls—but it is not generally known
that in certain parts of the Mediterranean
a species of mussel is found, of which
the shells contain one of the most beau-
tiful textile materials known. These
shells are about seven inches long and
three inches broad, and each of them
contains a hank or byssus of the fibre,
weighing half-a-drachm. At first it
presents nothing particular to the eye,
being soiled with mud and the remains
of marine plants. But when washed
and combed the fibres are seen to be ex-
tremely lustrous, glistening in the sun-
shine in shades varying from a golden
yellow to olive brown. Spun and woven
in the ordinary manner, stockings,
gloves, neckties, and similar articles can
be manufactured from them, and they
are likewise specially suited for making
the finest lace. At present the produc-
tion of these fibres hardly exceeds two
hundred kilograms (three cwt. three
qrs.) a year. Specimens of these curious
mussels and their finished products were
exhibited at the recent Paris Exposi-
tion.

La France reasserts that Admiral
Courbet lately attacked, Bacinh and
was repulsed with losses equal to those
sustained at Sontay. The same paper
says the French met 25,000 well-armed
and strongly posted Chinese regulars un-
der the walls of Bacinh.

Washington Letter.

January 29, 1884.

Congress is busy at work, as the daily
reports from committees prove, though as
yet the proceedings on the floor of both
Houses have not reached the highest
point of interest. A large part of the
general legislation that will be considered
during the present session has already been
reported, or is in a forward state in com-
mittee, but the most important bills have
not yet come in. The Banking and Cur-
rency committee has made no sign; that
on appropriations is still silent; and the
Ways and Means has thus far been en-
gaged in attention to private bills. It is
expected that the tariff will be taken up
in about about a week, and then will
come the tug of war. Representatives
Morrison and Hewitt are each marking
out the way for a tariff bill of his own,
and experts are at work for both of
them.

Within the last few days special
interest has been directed to shipping
bills, and "business interests" involved
are earnestly engaged in watching legisla-
tion. Nineteen Boards of Trade and
Chambers of Commerce have been hold-
ing a convention in this city, composed of
delegates representing commercial bodies
of New York, Philadelphia, Boston, Bal-
timore, Chicago, Cincinnati, Indianapoli-
s, St. Paul, San Francisco, and other
cities. In their report urging Congress
to benefit the shipping interests by legisla-
tion, the idea embodied is, that though
the tariff seems to be the question of the
near future in the thought of the country,
the most pressing question of the moment,
and that for which constituents are calling
with greatest emphasis, relates to the
revival of the American mercantile marine.

There is further hint to the effect that,
should this exigent question be dealt with
in a broad, radical, judicious and effec-
tive manner by the present Congress, the
country will be disposed to pass a lenient
judgment upon it, for whatever else it
may do, or omit to do. The rise and de-
cadence of American shipping is also
briefly sketched, and the plans of relief
sought are embodied in special reports.
Two antagonistic influences are at work
in this matter; one urging subsidy for the
evil under which shipping labors, and the
other advocating a free-trade policy,
whereby merchants can avail themselves
of cheap foreign-built ships. Between
the two extremes are many who hold
conservative positions, so that the com-
mittee will not suffer for advice.

Among decided steps taken by the
House of Representatives during the
week was the repeal of the iron-clad oath
of office. An almost unanimous decla-
ration in favor of the forfeiture of unearned
land grants was voted. There was also
an effort made to prevent lobbying, by
the introduction of a bill requiring ex-
members of Congress to swear to disinter-
estedness in the legislation pending, be-
fore the Speaker shall issue them a pas-
s to the privileges of the floor. Both
Houses passed a bill for the early fitting
out of a relief expedition to the Arctic
regions, in behalf of Lieut. Greeley's party.
There were discussions in the Senate,
before the passage of the bill, on the
wisdom of the Arctic explorations, as
well as on the limitation of the proposed
appropriation, in which Senators Frye,
Ingalls, Hale, Bayard, Salisbury, and
Conger participated. Mr. Salisbury
thought the men, for so hazardous a
voyage, should not go by compulsion of
the President, but as volunteers, and the
bill, amended to this effect, was passed by
the Senate, but on motion of Mr. Randall,
was rejected by the House. The amount
of money to be expended was left to the
discretion of the President.

The Senate has had under consideration
a bill providing for a civil government
in the Territory of Alaska; has given the
American "grunter" still further attention,
and has voted in favor of a resolution
offered by Senator Butler of South
Carolina, for allowing a clerk to each
Senator who is not a chairman of a
committee. It is proposed that Senators'
clerks be employed only during the
session, at six dollars a day, to be paid
out of the contingent fund. This is
another easy way to get rid of the
embarrassment of riches in the Treasury
vaults, and the House, it is thought, will
soon follow the lead of the Senate,
pleading the constitutional equality of the
two Houses, as well as the needful
clerical assistance, to justify the move.

Frederick Douglass, the noted colored
orator who lives in a suburb of Washing-
ton, has just married a white woman of
this city, twenty years younger than him-
self. From the sensation the affair has
made among the African inhabitants of
the District, it would seem they consider
the event the most important one in the
history of the race since the emancipation
proclamation.

There is no better exercise for strength-
ening the chest organs than reading
aloud, provided always the reader be
made to stand, to keep the shoulders up,
and the chest well braced back. Read-
ing, has, of course, the advantage over
singing, that while comparatively few
persons are able to sing, all are able to
read. For children, especially, the
exercise implied in reading aloud is in-
valuable as a means of strengthening the
lungs.

The Woman's Board OF THE PACIFIC.

President, Miss Lucy M. Fay, 1312 Taylor
Street, San Francisco.
Treasurer, Mrs. R. E. Cole, 372 Twelfth St.,
Oakland, Cal.
Mrs. H. E. Jewett, Foreign Secretary and
Editor of "Column," Hopkins Academy,
Oakland, Cal.
Mrs. S. S. Smith, 1704 Geary St., San Fran-
cisco, Recording Secretary.
Mrs. J. H. Warren, 1526 Eddy St., San
Francisco, and Mrs. I. E. Dwinell, Redwood
City, Home Secretaries.

Woman's Board—The Interior.

BY MRS. I. E. DWINELL.

In looking over their report for 1883,
I have been greatly interested in the
wonderful work of the Woman's Board
of the Interior.

Now, perhaps, among our numerous
auxiliaries, some one says, "What is the
Woman's Board of the Interior? I am
reminded of the fact that people who
take little interest in missions know very
little of what is transpiring in missionary
circles, by a circumstance that happened
a short time ago. A clergyman was
spoken to on the subject of forming an
auxiliary to the Woman's Board of the
Pacific in his church. He looked up
with an air of indifference, and said:
"What is the Woman's Board of the
Pacific; a temperance organization?"
So we take a great deal for granted when
we think that everybody knows just
what the Woman's Board of the Pacific
is.

Then there are others who know per-
fectly well that the Boards of Boston,
the Interior and the Pacific, are working
with the same end in view—co-operating
with the American Board—thus raising
woman in heathen lands from her de-
gradation, and enabling her to see Christ
as her Redeemer. We send women to
the front, devoted, earnest, intelligent
Christian women, who are ready to leave
fathers and mothers and native land, to
fight the torch of salvation in the de-
solate homes of heathenism. They have
access to women that men could never
reach.

As soon as woman finds her Saviour,
away go the household idols, the incense,
the kitchen gods, the paper prayers, and
little children who have lived in an at-
mosphere of ignorance and superstition
are taught to lip the name of Jesus.
With such influences at work it doesn't
require much penetration to see that
heathenism is doomed. Let us all work
for this result; let us pray for it. Let
each of our auxiliaries lay broad plans,
and the Lord of the harvest will certainly
bless our efforts. Then in the schools
the influence of these Christian women
is no less marked.

In our own Brousa last year many
girls were led to Christ.

One girl in writing home to her moth-
er said: "I am not the same girl that
you knew. I am all changed. My
heart is full of love." If I knew just
where to find Mrs. Baldwin's letters writ-
ten last winter I could give you many
more such instances. One said to Mrs.
B—, "At the meeting this evening I
think they must all see."

Yet some persons say, why are women
in Christian lands stirred up on this sub-
ject? Why not let the "American
Board" do this work as it did in former
years. Why are we met every little
while by enthusiastic workers, and asked
for subscriptions, or life-memberships, or
something of the sort? We would a
great deal rather give a little, a very
little, to the "American Board" and
have our conscience at rest on this mat-
ter.

Yes, but that is just what we don't
want. Just what Christ don't want.
We don't want you to be at ease when
there is such a call for workers in the
Lord's vineyard. This isn't heavy, la-
borious work—it pays all along, from the
time you commence it in faith and prayer
until you reach the pearly gates of the
new Jerusalem.

Some say, let the heathen people alone
—they are well enough off. Leave them
in the hands of a merciful God. What
means then the bitter wail which mission-
aries often hear from an awakened soul
—"Oh, if my mother had known of this
way of salvation! If you had only come
years ago!" It is worth greater efforts
than any of us are making even to soften
the hard places in this life for women who
are living without the blessed light of
Christ's gospel, subject to the caprices
and superstitions of those who like them-
selves are walking in darkness.

We have hastily considered our com-
mon work; now let us look for a while at
the "Board of the Interior."

They have just held their fifteenth an-
niversary in Milwaukee, with delegates
and reports from Dakota, Illinois, Indi-
ana, Iowa, Michigan, Minnesota, Missou-
ri, Nebraska, Ohio and Wisconsin. It
may be pleasant for us to glance at the
news from each State, and see how they
feel with regard to missions. Miss
Judd, writing from Dakota, says she pre-
pares her report with great diffidence,
knowing that among those older States
the little they have done will seem so in-
significant. "Yet," she says, "to us who
are familiar with circumstances and con-
ditions, our first year has been both suc-

cessful and encouraging. We had one
auxiliary to begin with, and have
doubled our strength by gaining another.
When it is remembered that of our eight-
een churches more than one-half are in
their first year, and all are Home Mis-
sionary churches, it will not be hard to
understand why our work must be slow."

Mrs. Bradley of Illinois reports progress.
She says: "We are working under our
motto, 'A Woman's Missionary Society,'
in every Congregational church in Illinois
and every woman a member. There is
still much land to possess, but we are en-
couraged by the steady progress of the
years that are past. We also glory in
our second motto, as we prayerfully ad-
vance 'Our youth and our treasury.' Many
who have heretofore felt that Home
Missions held all the claims, are being
brought to see that 'the light that shines
farthest, shines brightest on those near
by.'"

Mrs. Haddock reporting from Indiana,
says: "Though the sum we send seems
small to you, whose totals reach into
thousands, it does mean increased interest
prayer and conscientious giving on the
part of individual members in the six
auxiliaries and three Home Missionary
churches, who at present constitute the
Indiana Branch."

Mrs. L. F. Parker says, at the annual
meeting of the state Branch of Iowa there
were a large number of delegates present
and a spirit of freedom and consecration
marked the exercises.

She spoke of one mother who from her
bed sent notes by her little daughter, re-
ceiving more than enough "not unwill-
ing-offerings," she said, to place them on
the list of auxiliaries, adding, "If you will
give us a Bible reader I am sure we can
raise twenty or twenty-five dollars next
year."

Mrs. Gold, writing from Michigan,
says: "The brightest feature in our
work is the general awakening among
our young ladies." She says: "Such is
our bit of experience—a common story of
work begun without enthusiasm, and
carried patiently forward till light breaks
forth."

In Minnesota Mrs. Plant says: "The
call for increased contributions has met
with a hearty response. The year has
been one of greater activity in mission
work than ever before."

In Ohio there are 1,000 subscribers to
"Life and Light," Miss Metcalf says:
"We notice with peculiar gratitude the
growth of interest among the young
ladies in our churches. It is very en-
couraging that a precious work of grace
is in progress in those very schools sup-
ported, in part, by our branch, and the
good news should be sent to all our
churches that all may see and know for
themselves that money invested in mis-
sionary enterprises is not water spilt upon
the ground, but that we may serve a
God who rewards every honest effort and
gives more than we ask. There are many
who feel deeply that if the women of our
churches do not heartily respond and be-
come personally sacrificial in this work,
they will have been weighed in the bal-
ance and found wanting."

Mrs. Kellogg reports from Missouri.
She says a larger amount of money has
been raised, and a higher standard of
giving observed. Missionary literature
is in great demand, and is used with in-
terest and profit."

Mrs. S. B. Pickett writes from the far-
away branch, among the grand old Rock-
ies of her beloved land: "We have
sixteen auxiliaries, one of these older
ones being in a little church a hundred
and fifty miles from any sister Congrega-
tional church, over two hundred miles
from the nearest auxiliary, and nearly
ten thousand feet above sea level."

Mrs. H. A. Leavitt, writing from Ne-
braska, says their work "gives promise
of steady and vigorous work." They
take one hundred and ninety copies of
"Light and Life," beside "Mission
Studies." "Many of our members are
people of small means, or in straitened
circumstances, who work not without ef-
fort, and give not without self-denial."

Miss Anne B. Sewell, of Wisconsin,
makes a bright little speech in commencing
her report, which reminds me of the
"boiling down process" that went on
among our Secretaries last year. She
says: "We are told to put the ripe fruit-
age of our year into a five-minute report.
As well might we bind the gathered
sunshine of this golden October into a rain
drop. The past year," she says, "has been
one of steady growth. We had decided
to increase our annual offering to three
thousand dollars, and we meant to do it.
But then came the trumpet peal from the
American Board 'We shall depend on
the women of our churches for more than
a hundred thousand dollars this year.'
Like an electric flash followed the word
from Cincinnati: 'We pledge the North-
west for forty thousand.' Could we do
less than assume our tenth of that sum
for our glad offering? Somehow that flash
changed our figures. The three has never
been seen since, and before September
our four thousand was in the treasury."

Miss Dudley, also of Wisconsin, says
it may be profitable to review the ammu-
nition which we have used in this work.
"Individual Responsibility" has been
hammering away these two and a half
years. "For Christ's sake" has stolen
into the secret thought of many, working

toward this result. "Thanksgiving Ann" has traveled East
and West and sat in conference with the
workers in many auxiliaries until
"cold scraps" for our Lord are becoming
fewer and fewer. "Aunt Mchitable" has
brought many tithes of gold-band china,
and "passemeterie," to say nothing of
shawls and diamonds, into the treasury."

Miss M. D. Wingate Recording Sec-
retary of the Board of the Interior says: "We
began the year with 908 contributing so-
cieties. We now enroll, as far as reported,
one thousand and sixty-eight; an increase
of one hundred and sixty. Of these, fifty-
four are senior, forty-three junior, and
sixty-three juvenile. Upon the President
and Secretary of the auxiliary rests no
light responsibility, and we know that
sometimes the way grows weary. The
many sacrifices and trials, unseen and un-
heralded, that are borne by some of
these faithful ones, are appreciated as
the letters come in with it, may be, only a
hidden hint of the burden; or, if the tears
appear, there is a smile in sight, and
we know that with the 'Lo, I am with you
always,' ever sounding, there is no fear
of failure; and the 'well done' at last
will be a satisfactory recompense. The
work of our young ladies is exceedingly
hopeful. Last year they built Marsh
College; this year they are bridging contin-
ents with their prayers and gifts." She
gives some plans of work which I am
sure our own Board would be glad to
have our auxiliaries adopt. She recom-
mends thorough organization. "It is the
well organized army that wins the battle;
the systematic business that returns the
largest profits. We must have a definite
aim and plan. Second, we recom-
mend that more personal work should be
done. Every woman in the church
should be visited. To do this, solicitors
are necessary. Choose these from among
your wisest and best women; those of
strong conviction based upon a knowledge
of the work and its needs. Take 'Life
and Light,' and 'Mission Studies,' and have a
committee to look after subscriptions for
these publications."

"Fourth, ask for large gifts; for though
we gladly and reverently accept the mites
that come from those whose smaller gifts
are comparatively large, yet there are
many women in our churches who are not
poor widows, and whose living has no re-
lation to the two mites. Of such we must
ask larger sums, something more in pro-
portion to what is spent for self. Again
we say, do not pass coldly by the rich.
We also recommend interchange of visits
among auxiliaries. Having kindled a
fire in your own auxiliary, carry some of
the glowing embers to your neighbors,
send a few coals to the vice-president of
your association, and to 75 Madison
street."

In this revolutionary period, woman's
hand can do no better than to plant the
banner of Christ around the world.
There is no higher ambition to gratify
than to lift the world from darkness to
where that "upper light" may bring out
the best expression, the best possibility of
every soul. And we confidently hope
that now, when the "day is breaking
everywhere," we will, one and all, be
ready to "look up and not down; out
and not in; forward and not back, and
lend a hand."

The Board of the Interior raised last
year forty-five thousand five hundred and
sixty-four dollars and sixty-two cents.
Their appropriations at the beginning of
the year included the salaries of thirty-
one missionaries, thirty-five Bible readers,
fifteen native teachers or helpers, eight
boarding schools, forty village or common
schools, two new school buildings, teach-
ers of language, touring expenses, and
various other items, in all amounting to
thirty-thousand six hundred and sixty-
seven dollars.

LONDON, January 31.—Sir Samuel
Baker writes that the position of General
Gordon, alone and absolutely unprotected
in the desert of Soudan and bearing a
large sum of money, is not only extreme-
ly dangerous, but a direct challenge to
disaster. His friends must watch his
movements and await developments with
the keenest anxiety. Thomas Cook &
Son have been asked to place every
available steam barge and sail boat in
readiness to convey troops, stores and
munitions of war to Upper Egypt and al-
so to bring any number of people down
the river in case the evacuation of Khar-
toum is decided upon. The manager of
the firm of Cook & Son has started for
Egypt to supervise the matter in person.

The first female steamboat captain and
pilot will shortly be commissioned in the
person of Mrs. Mary Miller. The lady
is the wife of Captain Miller of New Or-
leans, who is a cripple, and the couple
own their own steamer. Application for
a license was made for her some time
ago, but under a misapprehension of the
law it was refused. Since then Ex-Gov-
ernor Kellogg of Louisiana has been un-
remitting in his efforts to have the deci-
sion reversed, and to day the Solicitor of
the Treasury said there was nothing in
the law to prevent her being licensed and
he should so decide.—[Washington Dis-
patch in New York Letter.

Hiwassee College has conferred the
degree of D. D. upon Rev. F. M. Grace,
President of Mansfield College, Louisi-
ana.

Home Circle.

Charleston in 1860.

BY EDWARD G. MARSH.

The handsome city, rising proudly from the bay, between its twin rivers, with its Battery Square at their junction, reminded us in situation of the great metropolis we had just left; but its beautifully shaded streets, its quaint old houses,—with wealth of veranda and balcony, standing at an angle to the street the better to catch the sea breeze, and surrounded by high-walled gardens,—its semi-tropical air, were all its own, and had no parallel at the North.

So, too, the multitude of negroes was a distinctive feature; and there was to us a great variety and novelty about the Southern specimens of the article. It was the custom to visit the public market in the very early morning, to see to the best advantage one of the sights of the place. Few were more attractive or more picturesque than the long building, filled with stalls of fruit and flowers, presided over by portly colored women wearing gay turbans, each one of whom was invariably addressed as "auntie."

Again, the household servants, fully three times as numerous as in similar establishments at the North, were an amusing study. Their phenomenal slowness may be illustrated by a single incident. Our host, as we were going to drive, found no whip in the carriage, and said to the groom at the horse's head, "Sam, go to the stable, and bring me the whip!" "Yes, massa!" replied Sam, as he leisurely disappeared. Hardly was he out of sight, when the master, addressing another negro, said, "Tom, go and stir up Sam!" "Yes, massa!" answered Tom, as he slowly followed in the wake of Sam. No sooner had he faded from view than our friend, in the most matter-of-course way, called to one more of his people, "Jim, you go and stir up Tom!" "Yes, massa!" was the obedient response, as the third messenger shuffled along the stable path. After we had waited long enough for a Northern man to make a whip, the three negroes returned together, the last sent carrying the desired article. And yet despite such experiences, which must have been the rule of their daily life, the patience of the masters seemed never to fail, and their care of their servants, as we saw it, was something wonderful. In almost every house we visited, there was a group of old and utterly useless slaves, who were maintained by their owners in comfort. The relation between the family and the servants of the house was one of friendship, and seemingly almost of equality.

The term "abolitionist" had evidently been used to alarm the blacks, and the younger ones, especially, were firmly convinced that it meant a terrible creature, intent upon evil to them. Some waggish youths spread the story among the African members of the households in which we visited that we were what they called "Bobolitionists." For some time our appearance at the gateway of any of these houses was the signal for the instant disappearance of the crowd of young negroes who but a moment before had been basking on the steps or on the piazza, or in the doorway; and our entrance to the mansion was enlivened by the frightened glances of the sooty images hiding behind hat-stands, or peeping around corners. On one occasion, when a specially bright young darkey had been sent for to give us a specimen of a plantation dance and song, he bolted at the parlor door, and firmly refused to enter the room, lest the "Bobolitionists" should carry him "Norr."

Very earnest efforts were made by our friends to convince us that the patriarchal institution was absolutely the best possible arrangement for the black man. In fact, we even suspected, sometimes, that picturesque tableaux had been arranged for our particular benefit. After a dinner party, for instance, at which slavery had been demonstrated, from Scripture and nature alike, to be wholly right, and just at the point when our eloquent host was asserting that his negroes were treated like his own children, an apparently accidental drawing aside of the cloth revealed his little son and a black boy, each about six years of age, fast asleep in one another's arms, under the table.

There was, however, another side to the matter, which could not escape our attention, although we were left to find it out for ourselves. The city of Charleston had at this time a population of forty thousand, almost equally divided between the two races. There were several large stone barracks in different parts of the city, each one a fort in itself. These were manned by policemen, drilled and armed as soldiers. The men were mainly of Irish birth, and were required to be unmarried and to live in the barracks. After sunset each block was patrolled by one member of this force, and a mounted guard was assigned to each three blocks. The signals and communications were perfect. The officers were graduates of the South Carolina military schools, and their discipline was rigid. At night the whole city was under martial law, so far as the blacks were concerned. Any negro found in the streets after nine in the evening, without a pass from his master, was arrested forthwith. At ten minutes before nine, a drummer in front of each police station began to beat the roll, and at once the streets were full of colored men, women, and children, flying to their homes. During the last minute a succession of sharp taps was given, and as these rang out the confusion increased. This was the opportunity for young and active darkeys to have a little sport at the expense of the police. It so happened that the duties of scavengers, about the markets and

other parts of the city, were performed by useful but unsightly birds, called buzzards. The negroes used to apply this name to the policeman, whose fiercest wrath was aroused by the unsavory title. A juvenile African, having with masterly generalship provided a safe line of retreat, would sally from his entrenchment just at the forbidden hour, dancing, turning somersaults, and shouting the hated name of buzzard, as the patrolmen came in sight. The maligned officials, after securing the gateway whence the offender had emerged, would close in upon him, apparently leaving no chance for escape; but at the critical moment, a sudden rush for tree, or vine, or some footway known only to the boy, would carry him safely over the garden wall, from which, as he disappeared from view, a parting cry of "Good-night, buzzard!" taunted the baffled pursuers.—[February Atlantic.

Dr. Wayland's Benevolence.

"One of the first elements of freedom," said Dr. Wayland, "is to be out of debt;" and he often quoted Burns's lines to express his own view that the primary use of money was to secure that freedom:—

"Not for to hide it in a hedge,
Not for to train attendant,
But for the glorious privilege
Of being independent."

But Dr. Wayland also held that a man should "gather gear," in order that he might answer the calls of charity. Almsgiving, he thought, was a duty, placed by the great Teacher on a level with prayer and a holy life.

What he thought, he practiced. Never wealthy, he gave away, during many years, more than half of his income. He was industrious and economical, that he might have money to distribute. "I must work," he once wrote, "in order to have something to give away. I have been losing by bad investments."

His horror of waste was a part of his religion. He hated it, because it lessened the means of benevolence. During the Civil War, the advance of prices and the diminished sale of his books compelled him to retrench his expenses.

He began not with his charities, as a less conscientious man would have done, but with his personal and family expenditures. He gave up housekeeping and the pleasures of a home, and boarded for several months, in order to save money to give to benevolent objects.

In 1863 a committee was organized in Providence to solicit donations for the Rhode Island Hospital. Its members, knowing that Dr. Wayland's income was greatly diminished, agreed not to call on him for a donation.

"Why have you not called on me?" asked the doctor, meeting a member of the committee.

"We did not feel it right to ask you to contribute," answered the gentleman.

The doctor insisted upon putting his name down for a sum which was large, considering his means, saying as he did so, "I could not sleep, if this thing were going on and I had done nothing toward it."

"What could I do? I could not help myself; he would do it," said the gentleman, when reminded by his colleagues of their agreement.

The good man's notions of economy and plain living would have seemed Quixotic to one ignorant of the broad benevolence which prompted them. He used to say that, in the millennium, people would manage their households, especially their cooking, so as to secure perfect economy. They would do this to accumulate money, and use the fund in doing good.

Dr. Wayland's frugality and industry enabled him to say, "I never had a bill presented to me twice, nor have I ever had a note discounted." It caused others to say, "The cause he knew not he sought out, and those he warned and fed and clothed he also made better by words of sympathy and counsel."—[Exchange.

Raisin Making in California.

George Husmann, a California vineyardist, writes in the February American Agriculturist:

Very few are aware of the vast proportions the making of raisins has assumed in California. Some persons have several hundred acres in vines, the fruit of which is converted into raisins, and many more vineyards planted for the same purpose, will soon come into bearing.

Raisins are made from Muscatella, Gordo Blanco, and Muscat of Alexandria, preferably of the former; also a seedless raisin, highly esteemed, is made from the seedless Sultan. The grapes should be allowed to remain on the vine until quite ripe, and show a yellowish or golden color, and are more translucent than when too green. Then they should be carefully picked and placed upon a drying tray (usually two by three feet in size), and exposed, with an inclination toward the sun, in some convenient place, generally between the rows in the vineyard, or in some contiguous open land. After having been exposed a sufficient time to become about half dried, they are turned once in this manner, viz: two workmen taking an empty tray, place it upon a full one, holding them firmly together, and with a swinging motion turn them over, and replace the now turned grapes in their former position. The turning should be done before the dew is quite off of the grapes in the early morning; then, when the grapes have become so dry as to lose their ashy appearance, some being a little too green, and some quite dry enough, they are, after removing those entirely too green, slid from the tray into large sweating boxes, having a thick sheet of paper between about every twenty-five or thirty pounds of raisins; then removed to the store-room, where they should remain two weeks or more.

As a soil for raisins, a rich, sandy

loam is preferred; the climate should be warm; the soil moist; winter irrigation in average years is quite as important as summer in our dry valleys. For safety against many kinds of insect pests, the phylloxera especially, a location is desirable where water is plenty and evenness of land surface permits winter submersion. In such favorable locations a larger berry, thinner skin, better yield, etc., will be the result. The vines are planted eight by eight feet in many localities, but growers of the greatest experience prefer a greater distance apart; some plant eight feet by ten feet, some ten by ten feet, thus giving greater vigor to each vine, enabling it to resist enemies of all kinds much more surely.

Beginning of a Johnny-cake.

John Spicer, in his lecture in *Wide-Awake*, says:

"Once I heard a story of a girl, quite a small one, that wanted to begin at the beginning and make a johnny-cake, and she said to her mother, 'I want to begin at the beginning and make a johnny-cake. How does it begin?'"

Her mother said, "If you want to begin at the beginning you must go into the kitchen and begin it with meal." She went to the kitchen and said to Bridget, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake. Please give me some meal." Bridget said, "If you want to begin at the beginning and make a johnny-cake you must go to the grocer's. Meal comes from the grocer's."

She went to the grocer's and said to him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The grocer said, "If you want to begin at the beginning you must go yonder to the miller's. My meal comes to me from the miller."

She went yonder to the miller's and said to him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The miller said, "If you want to begin at the beginning, you must run over the fields to the farmer's. The farmer brings corn to my mill, my mill grinds it into meal for the grocer, the grocer sells meal to people living in houses, and people living in houses make the meal into johnny-cakes."

She ran over the fields to the farmer's and said to him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The farmer said, "The beginning was last spring when I planted my corn. When the snow had all melted away I planted my seed-corn. From the seed-corn sprang up cornstalks. All summer these grew and grew and grew, taller and taller and taller, and when summer was over there were gathered from them bushels of corn."

I sell the corn to the miller; the miller grinds it to meal and sells the meal to the grocer; the grocer sells meal to the people, and the people make it into johnny-cakes. But you see if you begin at the beginning it takes all summer to make a johnny-cake. If you want to begin at the beginning, come next spring and plant some seed-corn."

"The story did not tell if the girl went in the spring to plant some seed-corn. My big sister says even that would not be beginning at the beginning, for she says that the seed-corn that you plant had to be grown somewhere."

This is as far as the John Spicer story carried the little girl in her search; but you can all see that we might go back and back through successive harvests, seeking for the beginning. We should not find it anywhere until we came to that time told of in the first chapter of the first book of the Bible, which says:

"In the beginning God created the heaven and the earth. . . . And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Genesis i: 1, 11.)

A Remarkable Sand Dune.

The Reno, Nev., *Gazette* describes a remarkable hill of moving sand in the eastern part of Churchill County, Nevada, about sixty miles from Land Springs Station. It is about four miles long and about a mile wide.

In the whole dune, which is from 100 to 400 feet in height, and contains millions of tons of sand, it is impossible to find a particle larger than a pin head. It is so fine that if an ordinary barley sack be filled and placed in a moving wagon, the jolting of the vehicle would empty the sack, and yet it has no form of dust in it, and is as clean as any sea beach sand.

The mountain is so solid as to give it a musical sound when trod upon, and oftentimes a bird lighting on it, or a large lizard running across the bottom, will start a large quantity of the sand to sliding, which makes a noise resembling the vibration of telegraph wires with a hard wind blowing, but so much louder that it is often heard at a distance of six or seven miles, and it is deafening to a person standing within a short distance of the sliding sand.

A peculiar feature of the dune is that it is not stationary, but rolls slowly eastward, the wind gathering it up on the west end and carrying it along the ridge until it is again deposited at the eastern end. Mr. Monroe, the well-known surveyor, having heard of the rambling habits of this mammoth sand heap, quite a number of years ago took a careful bearing of it while sectioning Government lands in that vicinity. Several years later he visited the place and found that the dune had moved something over a mile.

A Dublin advertisement informs the public that a doctor has taken a house in Liffey street, where the deaf may hear of him at all hours; but, as his blind patients see him every day from ten till four, they must come at some other time.

How to Stop the Sulphuric Acid.

Knowledge says that Dr. Jule has been experimenting with a view to counteracting the bad effects produced by the sulphuric acid, which the combustion of ordinary illuminating gas causes in sufficient quantities to destroy the binding of books and to tarnish the lettering on their backs, besides, of course, vitiating the atmosphere so much that the health of the person breathing it is injured. He suspended two plates of finely perforated zinc, one three and the other twelve inches above the burner. At the end of three months the lower plate showed an accumulation of the ordinary brownish-black deposit and a furring of sulphate of zinc, but the upper plate was only slightly affected.

The inference from this examination is that a single plate of perforated zinc, about a foot square, placed over a gas jet is sufficient to retain most of the noxious emanations.—[Scientific American.

How Did You Like the Sermon?

It is a very common inquiry, which is usually followed by criticism, fault-finding or commendation, as the case may be. Suppose we vary this question for once, and ask:

"How did the sermon like you?"

For, while there may be sermons which are fit subjects for criticism, yet there are sometimes words uttered which first fell from the lips of Him who said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John xii: 48.)

It is not a slight thing for one who may himself be under the sentence of death, to criticize the message of mercy which God has sent for the salvation of a lost and dying world. And some of those who take it upon themselves to find fault and complain of the gospel of Christ, may in the great day learn that the words which they esteem so lightly may fix their own eternal state.—[Christian.

Potash in Greenhouses.

An experienced gardener, among other insecticides, recommends the use of potash in the greenhouse as providing a remedy against most insects, and it also fertilizes the plants. He says: "I use it for cleaning the glass, swilling all wood and brick work everywhere inside, and find it useful both for cleansing and as an insecticide; and I think it is a good dressing for the soil. I have used it as strong as one ounce to the gallon of water for syringing glass over plants, and it has not injured the leaves; on the contrary, improved them. However, I would not advise its use in this way carelessly; but used as I have described, it gets into every crack and crevice, dealing certain death to the insect tribe. I would strongly advise all who have not had a thorough experience of the different kinds recommended, to be very cautious in their use of insecticides and note carefully their results, as many are more dangerous than useful. Paraffine, for instance, when applied to plants in any form whatever, kills the insects; but how often does it close the pores of the leaves and make the plants unhealthy, and, as a consequence, more liable to future attack from insect pests."—[Scientific American.

EARLY RISING.—Dr. Livingstone, when a poor factory lad, rose early to study Latin and Greek before going to his work at six o'clock in the morning. Sir Walter Scott would rise at five, light his fire, and sit down to literary work. Francis Chantrey, the sculptor, rose before daylight, and worked with a candle fixed in his cap. Elihu Burritt, "the learned blacksmith," who is said to have mastered fifty languages and dialects, would begin study at three o'clock in the morning, although he only left work at his forge three hours before. This amount of sleep was all the Duke of Wellington allowed himself for some years. John Wesley found that by four o'clock his body had taken sufficient rest. It is said that the late President of the French Republic, Marshal McMahon, used to rise at four o'clock. Many more names might be added to show that early rising can do much towards making men "healthy, wealthy, and wise."

SAND-BAGS FOR THE SICK-ROOM.—One of the most convenient articles to be used in a sick-room is a sand-bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them on hand, ready for use at any time when needed.—[Herald of Health.

There are weak men who faint when they see a little blood. So there are weak saints that upon whose nerves controversy grates harshly. They have been known to stop a good paper, because in its columns Greek meets Greek. Such men ought to be in heaven, for this life is one continual warfare. The gospel itself is a standing controversy with falsehood and sin. Yet bitter personal wrangling is inconsistent with Christian character, and ought to be excluded from the columns of a Christian paper.

Beautiful Rain.

O the rain, the rain, the beautiful rain! Quenching the thirst of mountain and plain, Coursing the valleys with musical thrill— Echoing chorus and whispering trill.

Swerving, meandering in sheeny glade, Eddying and whirling in sombrous shade; Twitting on through the pebbly brook; Laughing a song in umbrageous nook.

Fretting the bosom of lakelet and pool, Beading the grasses with pearl and with jewel; Wherever thou art a message is borne To raise the drooping and cheer the forlorn.

Thou art a child, all transparent and pure; Thou art a siren, thy voice doth allure; Thou art a mother, e'er fruitful of good; Bright are thy offsprings and numerous thy brood.

Fain would I be like the beautiful rain, Entering heaven, returning again— Pregnant with God's benediction to earth, Bringing forth blessings, and banishing Death. JOSEPH ALFORD.

In "Thoughts for Mothers," that bright little paper, *Dev-Drops*, calls attention to an important practical truth in this wise: "The mother who avoids passing any but pleasing comments on others in the presence of her children will succeed best in giving the world warm-hearted and sympathetic men and women, who shall assist in lightening the burdens of their day and generation." We might add as a specific application of this truth, a warning to parents not to criticize their child's teacher in its hearing, still less to speak disparagingly of him. Nothing they can do will as speedily and completely paralyze that teacher's influence and usefulness. It may be thoughtlessly done, but it is cruel to the teacher and to the child.

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The young, the future, need, and that pinness. But shows that the torly realized security a cont Jane Carey said: "I married band has attained my highest dream." And Talleyrand, locates in his foremost place all the many of joy in his brilliant in his old age. "Eighty-three What agitation! What vexation! Any other result! I feel fatigue, and for the future for the future! Rothschild, when greeted by the usual Baron!" saidly to be different. Me not one day. Mr. Gladstone states up of eminent in leader, but he and never contented. But I contented with his whole public God by doing joy in an appropriate consciousness of In an address, land, after dwelements of the arventions and labor and mul said:

"Whatever I industry and s and glories of a of these things, levitating the so, countering the "If I am aske deeper sorrows, man should ch through life, as him under train, confront his as something ver, which, in a well old, old story, and taught with, is the greatest mankind."

Joy in The End.

MRS. M. STRATTON BEERS.

"And let us not be weary in well doing, for in due season we shall reap if we faint not." (Gal. vi. 9.)

"Tis of the harvest that we should be thinking, Not of the toil that the reaping must bring; We should think of the rest, when the sun is sinking, And the sweet, glad song the faithful will sing.

Great is the service we'd give to our King, But thought of the end will make us content With the toil, privation, or suffering, And our trustful hearts shall never lament.

By "patient enduring" alone, can we meet The conditions which gain at the end a crown; By patient plodding with worn, weary feet, Till bidden at length the cross to lay down.

Oh souls that are ransomed, be brave and strong! Let your hearts be filled with whispered song, For in the near future fruition lies, With the glorious coming of Christ in the skies.

Napa City, January 23, 1884.

"The Awful Expense of It."

BY W. N. RUBE.

Returning home recently after having been absent over a week, I was met by my friend Judge I., who, soon after the usual greetings, remarked:

"I have given up smoking since you went away."

I have no doubt the shadow of an incredulous smile might have been seen on my face as he spoke. I had heard the remark so often from men who occasionally have spasms of "giving up smoking," and the judge, I well knew, had for years looked upon his cigar as an almost necessary companion; but I answered him heartily—

"I am glad to hear it, judge. I have often wished you might be led to give up the habit; but you can't do it alone, can you?"

He understood me, as I knew he would, and replied:

"I am not trying to do it alone. You see, I went down to Lehmer's, a few days ago—Lehmer is one of my clients, you know—got a new box of cigars, and taking it to my office opened it, selected one of the things, and sat down for a smoke, as usual. That cigar was about half gone, when suddenly, right in the midst of other thoughts entirely foreign to such a thing, this thought came: 'That box of cigars cost ten dollars.' Some-how, I had never realized it before; but the awful expense of it was revealed to me then in a way that made me shudder. I took that half-smoked cigar from my mouth, threw it away, got down on my knees right there in my office, and asked the Lord to help me give up the habit wholly—if possible, to take away the desire to smoke. When I arose from knees I took that box of cigars and carried them all back to Lehmer's, and told him I had quit smoking and didn't want them. I haven't touched a cigar since that day, and I guess the Lord don't mean that I shall, for I have not even felt a desire to smoke. I believe, just as much as I believe anything, that He has answered my prayer, and taken the desire all away from me."

There were no incredulous smiles on my face after that statement. The Lord had touched the imperfection with His own mighty hand, and I was quiet before the evidence of what He had wrought.

"Just think of it, continued the judge: 'one hundred dollars a year for cigars! I have been looking into the matter, and I find that is just about what it has cost me. Why, that is just the amount I give to our church, and I've thought sometimes my subscription was a pretty large one for a man in my circumstances. We have hard work to get money to pay our pastor's salary; there is the treasury of the Young Men's Christian Association heeding funds very much, just now; and there are a dozen other good things I can think of, in great need of money, and here I have been wasting one hundred dollars a year in smoke. I'm as mean, contemptible a fellow as ever walked the earth. The Lord is merciful that He did not cut me off long ago, for smoking in His face as I have done.'"

I shall not moralize. It is not necessary. —[Christian Weekly.

This First.

The young, full of hope, look forward to the future, never doubting that they will succeed, and that success will bring them happiness. But the experience of the world shows that their hope will not be satisfactorily realized. A successful man is not necessarily a contented man.

Jane Carlyle, the wife of the great writer, said: "I married from ambition. My husband has attained fame and success beyond my highest dreams. And I am most miserable." And her husband was no better.

Talleyrand, one of the most successful diplomats in history, who managed to keep a foremost place in the French Government in all the many changes of rulers, found little joy in his brilliant public life. Reviewing it in his old age, he bitterly said:

"Eighty-three years gone! What care! What agitation! What ill-will inspired! What vexations complications! And without any other result than great moral and physical fatigue, and a profound sense of despair for the future and of disgust for the past."

Reichschild, the wealthy London banker, when greeted by a friend on New Year's Day with the usual greeting, "A happy New Year, Baron!" sadly answered: "It will need, then, to be different from the last, for that brought me not one happy day."

Mr. Gladstone is the foremost English statesman of our day. Mr. D. Israel was an eminent debater, and as strong a party leader, but he was seldom true to principle, and never commanded the confidence of the nation. But Mr. Gladstone has been contented with success or fame. Through his whole public life he has aimed to please God by doing good to men. He has found joy in an approving conscience, and in the consciousness of being useful.

In an address to the workmen of England, after dwelling on the great achievements of the age; its rapid progress in inventions and art, its machines for lightening labor and multiplying home comforts, he said:

"Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any one of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world."

"If I am asked what is the remedy for the deeper sorrows of the human heart; what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different; to something which, in a well-known hymn, is called 'the old, old story,' told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

Our American life is so eager and ambitious, that it pays a high price for these successes "that keep the word of promise to the ear, and break it to our hope."

We all need, especially the young, to heed the practical wisdom of One who, knowing what was in man, said: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The advice is based on the highest philosophy, for it bids us act upon the fact that the greater includes the less. He who strives to make the most of life by putting himself to the best use, will find that he is at peace with himself, with mankind and with God—and that is happiness.—[Youth's Companion.

An Overcomer.

In the year 1874 the Rev. E. Payson Hammond held a series of union meetings in St. Louis. Many persons addicted to drink professed conversion, and by their lives have since proved the genuineness of the change wrought upon them by the Holy Spirit. Among the most remarkable conversions was that of Commodore Davidson, who was at the head of the principal line of steamboats running from St. Louis to St. Paul. He received twelve thousand dollars a year for the privilege only of selling liquor on his steamboats, but after his conversion refused to continue this contract. A few weeks ago the Commodore told Mr. Hammond that he now had a standing offer of fourteen thousand dollars a year for this same privilege—yes, the privilege of poisoning and ultimately ruining the thousands who go up and down the great river. God be praised that he has grace given him to refuse the tempting offer! An infusion of the spirit of this Commodore is what is wanted to carry the temperance cause, as on a resistless tide, clean and clear of every obstacle to its permanent success.—[N. Y. Evangelist.

Selections from Celebrated Authors.

Real friendship is a slow grower.—[Chatterfield.]

The history of a man is his character.—[Goethe.]

Money amassed either serves or rules us.—[Horace.]

Let not your sail be bigger than your boat.—[Ben Johnson.]

The golden age is before us, not behind us.—[St. Simon.]

A top is a leaden sword in an ivory sheath.—[Diogenes.]

When all is holiday, there are no holidays.—[Lamb.]

To get a few flowers, one must sow plenty of seed.—[Whately.]

A foolish consistency is the hobgoblin of little minds.—[Emerson.]

The most manifest sign of wisdom is continued cheerfulness.—[Montaigne.]

We promise according to our hopes, and perform according to our fears.—[Rochefoucauld.]

You must not fight too often with your enemy, or you will teach him all your arts of war.—[Napoleon.]

A man's virtue must be measured, not by his extraordinary efforts, but by his usual course of action.—[Pascal.]

Three things are only known in the following way: A hero in war, a friend in necessity, and a wise man in anger.—[Arab Proverb.]

Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—[Baxter.]

Jerrold said to an ardent young gentleman, who burned with a desire to see himself in print: "Be advised by me, young man; don't take down the shutters before there is something in the window."

Seasonable Similes.

Prov. xxi. 14—"Whoso boasteth himself of a false gift, is like clouds and wind without rain."

Prov. xxviii. 3—"A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food."

Prov. xxvii. 15—"A continual dropping in a very rainy day, and a contentious woman are alike."

Timely Texts.

Psa. lxxviii. 9—"Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary."

Psa. cxlvii. 7-8—"Sing unto the Lord with thanksgiving, who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

Psa. lxxv. 10—"Thou watereth the ridges thereof abundantly; Thou settest the fountains thereof; Thou makest it soft with showers; Thou blessest the springing thereof."

Notes.

"The greater the opportunities for usefulness, the greater the responsibilities."

The secret of success is said to be minding one's own business. The poet was probably thinking of this when he said: "The many fail, the one succeeds."

WHAT ARE YOU SEEKING? Are you devoting all your thoughts to worldly things? "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. vi. 33.)

TO BE ABLE TO WORK FOR CHRIST, Christians must study the Word of God. To read it, only, will not do us to point out to others the truths that it contains. We must meditate upon it, that it may burn within us—a fire shut up in our bones.

HAVE YOU EVER STOPPED for a moment to consider whether you are on the right road or not? If you were going on a journey, would you go on heedlessly, without looking around for some evidence of the fact you were on the right road to reach your destination? Why not stop now, and take bearings?

THE REV. C. H. SPENCER gave an address to young men on Sunday, November 11th, at 3:30 p. m., at Exeter Hall, London. "Justification by Faith." The large hall was packed with a crowded and attentive audience of over 3000 young men. Many hundreds were unable to procure admission. The address was one of great power, and attended by much blessing.

THERE is a blessed privilege in walking in a close communion with Jesus, that we may be called his friend. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." (John xv. 15.)

Bunyan will now tell his dream to the Persians, as the first part of "Pilgrim's Progress" has been translated into their language by Rev. J. L. Potter, Presbyterian missionary at Teheran. A lady of this city has sent him \$500 for its publication.

There are, it is said, about 1,200,000 Protestants in Ireland.

Origin of a Hymn.

"Jesus, lover of my soul," was written by Charles Wesley in a spring-house where he had taken refuge from a mob. He with his brother John Wesley and Richard Pilmore were holding one of their evening meetings on the common, when a mob attacked them and they were compelled to flee for their lives. They at last found a season of shelter from the stones with which they were severely pelted behind a hedge. After lying here for some time the darkness deepened upon them, and they found their way to a deserted spring-house, where they struck a light with a flint-stone, washed their faces in the clear, cool water, brushed the dirt from their clothes, and felt at least a moment's security from the missiles which had pelted them. Charles Wesley had with him a piece of lead hammered out into a pencil, which he pulled from his pocket, and with his soul fired with the terror of the hour and turned toward Jesus, he composed that world-renowned hymn:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

That the flight from the mob and the cooling waters of the stream helped to form this hymn no one would doubt. "Let the healing streams abound," and that last stanza,

"Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity!"

are creations of the mind as it felt the presence of the material fountain. But how wondrously the writer, that night of flight from a mob to a protecting shelter, penned the words which have helped thousands to fly to the bosom of Jesus.—[Religious Telescope.]

Seven Short Rules for Young Christians.

I. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers. (Heb. xi. 6.)

II. Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John v. 39.)

III. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and to make you what you ought to be. (John iv. 24.)

IV. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done to-day for him? (Matt. v. 13-16.)

V. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. ii. 17.) If you cannot do this it is wrong. (Rom. xiv. 23.)

VI. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John v. 27.)

VII. Never believe what you feel, if it contradicts God's Word. Ask yourself: Can what I feel be true if God's Word is true? and if both cannot be true, believe God, and make your own heart the liar. (Rom. iii. 5; 1 John v. 10, 11.)—[Brownlow North.]

A Safe Deposit.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The apostle was happy in the thought that he had given himself entirely up to Christ. He had committed not a few of his hopes, not a part of his character, but the entire sum and substance of his being. He had committed himself to God. He was continually committing himself to God. It was not an act accomplished in a moment and no more referred to; but a constant habit of life. His character, his fame, his influence, his body, his soul, his life, his eternal prospects, all were continually committed to God for safe-keeping against the daybreak of eternity.

But what could lead the apostle to thus surrender himself to God's keeping? It was the knowledge of the deep interest and abounding love which Jesus had for him. "I know whom I have believed." He knew him as a perfect Saviour, "able to save unto the uttermost them that come unto God by him." He knew him as a sympathizing friend. He often had recourse to him for advice and cheer; and oftener he committed his case into the hands of Jesus, the more of the unfathomable depths of sympathy and love he found. And if we would have the comfort of committing our all into Jesus' hands we must know him too. Oh, what a Saviour he is to those who seek by every means to know him in the power of his grace, and the depth of his love, and the extent of his salvation.—[Guide to Holiness.]

Faith Illustrated.

One of the simplest and best illustrations of faith which I remember to have seen is a story told by M. Theodore Monod. A Sunday-school teacher when teaching his class on one occasion, left his seat and went round among his scholars with his watch in his hand. Holding it out to the first child, he said:

"I give you that watch."

The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some stared, some blushed, some smiled incredulously, but no one took the watch. But when he came to the bottom of the class a small boy put out his hand and

took the watch the teacher handed to him. As the teacher returned to his seat the little fellow said, gently:

"Then, if you please, sir, the watch is mine?"

"Yes, it is yours."

The elder boys were fairly roused by this time.

"Do you mean to say, sir, that he may keep the watch?"

"Certainly; I gave it to any boy who would have it."

"Oh, if I had known that," exclaimed one of them, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh, yes; but I did not believe you were in earnest."

"So much the worse for you, he believed me, and he has the watch."

"Saving faith is as simple as this. It just takes God at His word, and trusts him."

"Rock of Ages, Cleft for Me."

In the pleasant country of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sung Augustus Toplady. When a lad of sixteen and on a visit to Ireland he strolled into a barn in which an illiterate layman was preaching—but preaching reconciliation to God through the death of his Son. The homely sermon took effect; and from that moment the gospel wielded all the powers of his brilliant and active mind. During his illness Augustus Toplady seemed to lie in the vestibule of glory. To a friend's inquiry he answered, with a sparkling eye: "O my dear sir, I can not tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already within my soul."

And within an hour of dying he called his friends and asked if they could give him up; and when they replied in the affirmative, tears of joy ran down his cheeks as he added: "Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer and part with me; for no mortal can live after having seen the glories which God has manifested to my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, Cleft for Me."

Believing, but not Understanding.

"I will not believe anything but what I understand," said a self-confident young man, in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third. "Gentlemen," said one who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"

"I will not," said one, and so said each of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw a sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, the grass which they had formerly eaten, had by digestion turned to feathers on the backs of the geese, to bristles on the backs of swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded, and silent, and ashamed.—[The Young Churchman.]

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ he cannot lead a prayer-meeting, or be a church-officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to refuse to be a party in mischief, to persecution, to deceit. And above all things he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to be something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for all things of God he feels the deepest reverence.—[Royal Road.]

Church Gossip.

I have often wondered how women, especially mothers, can delight in circulating an evil report about a young girl. Even if the report were true, it would seem as if they would never mention it without great sorrow, instead of spreading it as a piece of gossip. But how much worse is it when women, not stopping to investigate, eagerly repeat a story with no foundation. If Time corrects the mistake, suspicion will always linger around some minds around the victim of such injustice. Much has been said of the worldly conversation of men who stand about the church on a Sabbath. I fear that slanders are sometimes whispered among women, in the intervals of public worship. Have these Christian women, or their daughters, been guilty of some great wrong in their own lives? If not, I cannot understand why they are suspicious of others.—[Blandina in Advocate and Guardian.]

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Feb. 6, 1884.

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Prof. J. M. Hoppin, D. D., of Yale College, has been spending a few days in this city and vicinity, awaiting the arrival of a vessel "from around Cape Horn." Last week he was present at the meeting of the Congregational Club, and made a very pleasing address. We regret that in the report of the proceedings of the Club, published in the PACIFIC of Jan. 30th, he is spoken of as "Prof. Hoppin," by which name he would not know himself. While we are making corrections, we may say that the Catalogue of Hartford Theological Seminary, referred to last week by us, was not after all the Catalogue for 1883-84.

The lecture before the students of the Pacific Theological Seminary, Jan. 29th, was by Dr. Dwinell on "The Minister in his Study." He said that the minister's study should be part of the time "peripatetic." He should be in the study proper the better part of each day, giving the inferior portion to calls, to reading, and to business. In the study he must not lounge or play—rather must he think and pray. He should have a comfortable, pleasant, well-lighted spot. He should have a fair supply of books belonging to his specialty. He should read little in immediate connection with his sermon, lest his originality suffer. He should have but one theme on hand at a time. He should always do his best on that theme. He should learn to work with diligence, method, and economy of time and strength. He must not be impatient, fitful, or fretful. He should hold himself close to God, and to man, and become totally unselfish.

The Madison Square Church, New York, recently lost one of its Elders, known extensively and always favorably as a solid man of New York. Dr. Parkhurst, his pastor, in a sermon depicted his remarkable Christian excellence, and closed with words which constitute the great evidences. He said: "When Atheism, Agnosticism or Infidelity, either one of them, will produce a George W. Lane, then I will pause and review my creed; but till then I shall consider it wiser philosophy to go on reading and preaching the words of the sacred Scripture which saith, 'Blessed are the dead which die in the Lord.'"

In this age our science is teaching us, in manifold ways, how significant and powerful are the laws of heredity throughout the natural world, and how almost fearful it is to set in operation any possibly malignant force. But our science says little of ethical laws, and the possible forces of mischief, in moral and spiritual things, which we may start within ourselves, transmit, and make hereditary among men; because science, as such, stops short of the realm of the moral and spiritual, by virtue of its limitations. The laws of heredity, however, are even more potent for good than for evil. Streams of holy influence come down upon us from all the past, and every righteous soul sends its virtue into ours. And it belongs to us to transmit the same enhanced, vivified, and strengthened by our personal excellence and power. One of our assurances for the triumph of religion in the future grows out of this increasing and ever accumulating power toward righteousness, by which those who are dead still speak to men, and those who are living shall speak to all who come after them.

A distinguished English journalist, Hutton, has been lecturing on "the press." He sees that journalism has become a vast power, shaping opinion and action more widely than any other single force. He sees the danger there is that the press may become despotic, and, in bad hands, an engine of terror and destruction. But he recognizes two forces, at least, that will always check dictatorship. One is, the personal force of great intellects in high places. These are invincible. Such persons as Gladstone and Ruskin are mightier than all the papers in the land, if arrayed against them. Then, again, the press can never become dictatorial, because "the press" can never come to act in concert. We can always so manage as to make press counteract press. No one paper can ever become mightier than all the rest put together. Yet nothing thus said can destroy the truth, that the journal of to-

day is a marvelous force, and that its conductors should go sober and solemn about their work.

"A Word for the College Idea."

In these days when the absurd fashion of dubbing every ambitious little literary nursery a university is so common, it is refreshing to note that some institutions which have really something to show, are content to be simply colleges. The pressure, however, is very strong to expand into something greater. It seems, too, sometimes, as if some young men who have studied in foreign seats of learning were almost too impatient of the important and noble drill involved in the genuine American college. They long for the freedom and range of studies and of processes which lie beyond! This is not to be wondered at. Neither is it to be blamed. On the contrary, America needs a few institutions which are the highest. But let not those institutions which have the misfortune to be called universities feel impelled to reach above their calling. It were better to doff this high title and bow down to their real work. For to do just the four years work of a thorough college is no mean service. Few wiser words have been said than those which Dr. Mark Hopkins wrote to the Williams Alumni at Boston. Educators in California would do well to ponder them.

"I would like also, if I might, to say a word in favor of the college idea as it has existed in this country—that is, the idea of an education distinctively liberal. It has been toward the realization of that idea that my life-work has been devoted. My wish has been to have here an institution that should have the means of doing, and should do for young men in the forming period of their lives the best that can be done for them in four years in the way of a liberal education. What that best may be I have wished might be determined, not by the wishes of the students, but by the combined wisdom of the colleges. That idea I have labored for, often under great discouragement, with the impression that it might be realized with a limited amount of money; whereas, if the university idea be admitted, there is no limit to the amount of money which may be used. But this idea, I fear, is becoming obsolete. I fear it is giving place to what seems to me to be a jumble of miscellaneous, high school, and professional teaching, with no power for the formation of character, that will not even aim at it; that must prevent the possibility of giving honestly a common diploma to those who graduate, and that will keep up forever the hungry cry for money from every college in the land."

"Society is greatly exercised in Washington and so elsewhere over the question whether Mrs. Speaker Carlisle is the second lady in the land. We wonder whether a Presidential issue might not be made up on this important question of etiquette. Such new issue might be the very thing to divide the Solid South. Something is wanted for that purpose, but in that case would there not be a dark horse come in the shape of that member of the Cabinet who 'keeps himself quieter than any mouse,' who 'goes nowhere out of his house but to his office and to the oval cabinet room at the White House,' and whose 'wife goes seldom into society and they seem to have solved the problem of living quietly in Washington.' That is the woman whom Mrs. Justice Miller called the other day 'Mary Lincoln' and put her passionately between herself and the hated 'Carlisle.' American people love simplicity and quiet worth. They might take a notion to put Mary first!"

That is an expressive proverb the Mah-rattas have, "When one sees a horse, his feet ache," and it was fitly applied by a Mah-ratta preacher to the feeling the native churches there had about the thought of sustaining by money their own institutions. They had for many years seen the horse, known by the name of "American Board," and they could not keep their eyes off of him; and the sight made their feet ache so that they did not think they could walk! Now, is it not so with some of our hom emissionary churches? If there were no such institution as the American Home Missionary Society, they would walk along and sing, and never think of being tired, but the moment they bethink themselves about that treasury in New York, they want to ride very badly. Now, don't let the wrong church or minister lay this proverb to heart. It was not meant for feet that really ache.

Out of columns of suggestions concerning the prevention and cure of poverty, the *Christian Union* gleans these as worthy of special note:

1. Teach political economy in every grade in the public schools.
2. Shorter hours for work and more holidays.
3. Museums, libraries, and reading-rooms to be open at all times.
4. Compulsory education in productive industries.
5. High tax on whisky and tobacco.
6. Children's savings banks in schools.
7. Stores for the sale of articles made by poor women.
8. Cheap and healthful restaurants.
9. Close the rumshops.
10. Day nurseries.
11. Temporary boarding-houses and friendly inns.

12. More church work among the poor.

13. Colonization of the poor on the unoccupied territories of the West.

We are doubtful about the second. We have holidays enough. We cannot think the sixth practicable, except in private schools. We have already emphasized the matter of the ninth. Of the tenth we know very little. The eleventh is part of the work entrusted to the Young Men's Christian Associations. The thirteenth can be managed only by some corporation or partnership of benevolent and wealthy men; and even they will fail as often as they will succeed, by reason of the unreliability of the material.

Divers English liberal members of Parliament are collecting information upon the following topics, which will soon be presented for legislative action, in behalf of Ireland:

"The equalization of the Irish with the English franchise."

"The creation of local and county governments."

"The reform of the centralized system of administration in Dublin."

"The work and results of the land acts and the position of the leaseholders."

"The extension of the purchase clauses and the promotion of occupying or peasant proprietorship."

"The condition of the contested districts and the laborers' question."

"The industrial development of Ireland and the results of the tramways and harbor Acts of last session."

"The improvement of Irish education and the status of the national school teachers."

"Facilities for Irish private bill legislation."

If the fair-minded and honest followers of Mr. Parnell (and we may presume that numbers of them are of this class) would heartily unite with the kindlier disposed "liberals" in Parliament, they might soon get much wholesome legislation in these and other directions. All efforts toward a separate nationality seem utterly waste, because impracticable. The chimerical should be abandoned, and the attainable pursued with hearty goodwill.

In the *Congregationalist*, of January 24th, is an "editorial" of three columns, on Dr. Foster, and the "Sanitarium at Clifton Springs." The article affords interesting data, and records a very wonderful undertaking and success. However, all that we now concern ourselves with, is Dr. Foster's view of sickness in a moral and religious aspect.

"In the first place he brought to the front, and recognized at its true value—the *mens sana in corpore sano*—the fact that godliness hath promise of the life that now is, as well as of that which is to come; that piety is a large ingredient of insanity, and sin somehow at the bottom of almost every sickness; that, other things being equal, the invalid who rests in the Lord, waits patiently for Him, and frets not himself, is apt to get well more speedily as well as more surely in consequence; that, therefore, the best physician cannot keep his eye off from soul-complications while prescribing for bodily ailments, and that suitable religious exercises of the highest order—never obtrusive in quantity, nor offensive in quality—should constitute an important part of the daily health-work of a true sanitarium."

With respect to most of these positions there is no serious question among intelligent Christians. That "sin is somehow at the bottom of almost every sickness," may be doubted; although the words "somehow" and "almost" furnish a wide margin for exceptions and remoteness. In some far-off way, possibly, every sickness might be traced to somebody's sin, but not that of the sufferer, necessarily. Mistakes, hereditaries, misfortunes and ignorances are the fruitful sources of woe to good people, and we must not too hastily say, when they are sick, that sin lies at their door.

There are in these times many outcries against monopoly. Most of those who are the victims of the liquor interest, and many who profit by that interest, are among the most vehement and eloquent declaimers against monopolies. They seem to be unaware that the giant monopoly of civilization is the liquor business, enriching the few by the ruin of the many. Largely this liquor interest has on its side, not only the personal and the social customs of our time, but also legislatures and courts and other engines of power. No other monopoly is half so greedy as this, no other one is so exacting, no other one is so bad-tempered, no other one is so jealous, no other one is so compactly organized, and no other one gives its adherents so little liberty of speech and action. It ill becomes those who are the slaves or the abettors of the liquor interest to cry out against monopolies of any other kind until they have destroyed the very monopoly which is crushing them. It is the liquor interest which is taxing us all to death, and which stands right across the pathway of every social, civil and political reform.

Down with the grog-shop monopoly!

What a story it tells of the "virtue" of a strong ecclesiastical government, when we see a Bishop, abandoning all

his laws, canons, and rubrics, and going (after the Congregational way) to an erring "Presbyter," and entreating him to desist from preaching heresies; instead of arraigning him before his church-tribunals. This has been done in the city of New York, recently, in the case of Mr. Newton, who was preaching out of German critical works, rather than out of the Bible itself as a historical record of God in redemption. Bishop Potter's method, Christian, but not strictly Episcopal, commends itself to all hearts, and so commends brotherly rule, rather than the autocratic. It exemplifies the modern tendency, to dissuade rather than to demolish; to suggest rather than to dictate; to use influence, rather than to wield power. All this is not very prelatial, but it is truly preventive. If we are to get men off from wrong positions, without soreness and strife, we must do it in such a way as not to hurt that center-love which the French call *amour propre*; and we can do this only when men are somehow possessed with the thought that they are doing all of their own accord.

Household Worship.

MESSRS. EDITORS: I had prepared for THE PACIFIC these suggestions in regard to family worship, before I saw in the columns of the paper your excellent article upon the same subject. I commit this to your hand to dispose of as you please.

A. L. S.

[We print, most certainly, and all else that Dr. Stone so beautifully, truly, and kindly writes for our readers.—EDITORS.]

It is a good thing for each inmate of home life to have a closet in that home for secret prayer, and to enter in daily, and shut the door, and pray to Him who seeth in secret.

It is also a good thing to have a household altar, and to assemble the family around it daily for family worship.

The members of this little group are prepared for such an act of united worship, because they have more in common than any other circle of human life. They have a common name, a common history, common fortunes and experience, lights and shadows under which they sit together.

And this fellowship at the Throne of Grace binds them more closely in deep and tender sympathy. They cannot say "Our Father" without feeling their hearts beat each to each in more affectionate alliance. They cannot lift up their common burdens, or commend one another in any special experience to the Divine favor, without an ever growing unity of soul.

All the events of the family story are by this act associated with an overruling and kindly Providence. The hand Divine, continually invoked, is recognized in each chapter and verse of the daily record. Whether for present comfort or disappointment, the scenes and incidents of the passing hours are controlled and administered by Infinite Wisdom and Goodness.

Then, any joy of the household life, or any member of it, is brought in thankful acknowledgment before the Giver, and is made precious, not simply for what it is worth in itself, but also as an expression of a Father's love. And every sorrow is brought before the same Supreme Presence for his sustaining comfort, and for the lesson he would teach the sufferer.

All the dark problems encountered along the daily thoroughfare—failure of plans, loss of property, loss of health, bereavement—are laid down before the mercy-seat, that some light from the face above it, may shine upon the troubled and grieving spirit, and fresh strength and hope be imparted. Questions for which human wit has no answer are submitted to the Wisdom that is unerring for its direction and tuition.

Visitors and guests at our fireside are commended to the beneficent vigilance of the Watchman of Israel, and made to feel that they have more than a human welcome under our roof.

For such a waiting upon the ever-gracious Sovereign, there will be some blessing bestowed upon the worshippers there that shall make them happier, safer, and richer in all good, and for both worlds. God will honor them that honor him.

Once a day, then, at least, the members of the family should be gathered together, in early morning or late evening—domestics included, if practicable—and family prayer should be offered to the prayer-hearing God.

If the husband and father cannot take such service, the wife and mother may prepare herself, with some volume in hand, if she please, to officiate at this domestic shrine.

The memory of these scenes in the household life will go with sons and daughters through all after years, a happy and hallowing influence to the end of their days, and help to train them to the same dutiful and rewarding observance.

A. L. S.

It gives us great pleasure to welcome among us again Mr. and Mrs. George Tait. After an absence of some years in Europe and the Eastern States they have returned, we hope, to make California henceforth their home. One of their sons is a student in Berlin, another in Paris, and the third in New York.

WASHINGTON, February 1st.—The decrease in the public debt for January was \$11,958,004; decrease since January 30, 1883, \$65,007,488; cash in the treasury, \$393,415,233; gold certificates, \$101,250,620; silver certificates, \$110,137,051; certificates of deposit, \$16,880,000; refunding certificate, \$307,950; legal tenders, \$34,668,101; fractional currency, \$6,987,250.

Easy Divorce: Its Causes and Evils. A Social Study.

BY REV. L. E. DWINELL, D. D.

IV. THE EVILS.

The effects of easy divorce are wide-reaching and serious. As it springs up from deep and broad social causes and tendencies, so it in turn reacts on and assails vital social principles and interests.

1. It cheapens and degrades the idea of the marriage relation among the people. This idea is found in the Word of God, the nature of man, and true love; and it is, that, in true wedlock, there is the highest surrender and devotion of a human being to another human being that is possible. This act, from the very nature of the case, implies permanency, endlessness in the relation, in the intent of the person who enters into it. The step must be taken without any reserve or qualification as to its duration. Now, easy divorce—or any divorce at all for a reason short of an absolute decay of the marriage bond already—assails this high conception of the relation in the public thought. It conveys the impression that the relation is one of convenience and expediency; that there is nothing sacred, divine, and permanent in it, as really as in the relation of parent and child; and that it is terminable at the will of the parties for selfish reasons; when God in His Word, which makes it a final union, says it is not, when the nature of the soul, which can not give itself supremely to another and then withdraw from such surrender, says it is not, and when true love, which cannot pass from object to object, or even forsake its one chosen object, says it is not. It diverts attention from the divine elements of the relation, makes married life a game of shuttle-cock at which society is playing, keeping marriage much of the time in the air, passing from person to person.

2. This cheapening and degradation of marriage as a social institution is attended by another evil, *precipitate and thoughtless marriages*. Easy divorce means easy marriage. The parties feel that little is involved. They can try wedlock, and if they like it, continue it; and if they do not, dissolve partnership. It is a partnership affair. They have not as yet, so far as known, adopted the practice of a limited partnership, to expire by its own terms at the end of a specified period; but the tendency seems in that direction, and, that may come yet, unless easy divorce be regarded as having superior advantages as offering a way out at any time. The absence in the community of deep and thorough conviction of the permanency and indissolubleness of marriage leads many persons who have reasons for hesitation to be willing to run the risk, and to marry across the very possibilities of happiness. The consequence is, with this looseness about the conception of the relation, with their eyes open, they voluntarily not only wed misery, but do not allow themselves to be more than half-married—married in law, not in their hearts. They do not give themselves to each other. They keep back a large part of the gift. And half-married persons, living together on the partnership principle, on a basis of trial and experiment, are a degradation and desecration of the marriage estate. A woman of this experimental sort, and having quite an eye to worldly prudence in view of the large possibilities of the case, who, one day, thought she would get married, told me a short time afterwards, she and her husband "had not gone to housekeeping yet, as they did not know whether the marriage would stick."

Thus easy divorce poisons the whole social atmosphere lying outside the portals of marriage, making the unmarried careless about their associations and friendships, and ready, in many instances, to enter into unwise marriages, from which they would be deterred if they knew the step must be a finality.

3. Again, the possibility of easy divorce interferes with the proper *assimilating* process of married life. Few persons, probably, when first married, in the idealizations and mirages of fresh love, have as yet reached the real, matter-of-fact, simple union of hearts for which God designed them. Much that is unreal and imaginary, or real and obstructive, has to be cleared off and thrown away, on both sides, that the true marital oneness may take place. But that this process may go on—the real knitting of hearts—the wondrous miracle of marriage—the parties should feel that there is no escape; that they, their fortunes, their happiness, their welfare, are shut up to each other; that there is no retreat—even to a father's house, or a mother's willing ear—to which they can flee, for a way out; but that they must live and love and work together, till God separate them. The least sentiment in the community that domestic grievances are not to be patiently borne, that the rising tempest is not to be bravely outlived, that the married pair are not to bear their own troubles in silence, till they are absolutely unbearable, is destructive to the mysterious wedding process. The divorce atmosphere in society is often fatal to it. The newly married enter on their union generally as a blessed, divine apprenticeship, to encounter the trials and disappointments, perhaps the pains and chagrins, of an untried but holy apprenticeship; and if they are to be put all the while upon the question whether they like it, and keep analyzing their feelings, and testing themselves, it is not strange that many do not survive the ordeal. The acceptance of the relation as life-long is the best condition and strongest motive for making of twain one flesh. Judge Jameson says (*North American Review*, April, 1883, p. 323): "In far the greatest number of cases, no court listening to the narratives of the parties can doubt that, had they been held together by an iron band making divorces impossible for any cause, they would at an early stage of their marital differences have effected a reconciliation;

the fatal step of revealing to their friends their real or fancied wrongs would not have been taken, and so their mutual wounds would have been healed by the first intention."

4. Easy divorce is also a great injury to the home. The home is the one sacred place of social life. As a training-school of character, it is the most primary, the most fundamental, the most effective of all. It is really the matrix, morally and in the quality of citizenship, of the State. Its purity and preservation is the safety of the Republic. Divorce absolutely destroys the home which is its immediate subject. It extinguishes it, not as a fire burns up a house, leaving no part standing, but dividing it into two parties, and keeping them alive as perpetual signs of the domestic ruin. A home broken up by death makes the feeling of the survivors and friends of the family simple and direct; but this perpetuates a cross-play of feeling, often bewildering and distracting to the children and other friends, and throwing them into unnatural relations, and putting their love and friendship to a perplexing strain. Death permits a natural and healthful process of healing and recovery to the survivors from the desolation of a perished home; this often long perpetuates the desolation and the sorrow, and makes a desolation and sorrow about which they must be dumb, and can receive few expressions of human sympathy.

But the ruptured home is not the only one that suffers from this practice. The pernicious influence enters other homes, becoming a social distemper, a brooding civic corruption, a disintegrating presence, leading many persons to feel that there is a weakening of the bonds of marriage, and to have less confidence in the stability and permanence of the marriage vows of their companions. The quality, the strength, of home life suffers. The practice throws out a subtle, noxious influence to invest every home.

5. Further, it is often a direct wrong to innocent parties. I do not refer to the wrong which is frequently done to one of the married couple. They have each a legal standing in court, and the forms of law for their protection. I refer to those whose rights are affected but who have no opportunity, as we have seen, to defend them. The children and other relations and friends may have great interests involved. The action may affect their happiness, their prospects, their welfare, for life, and they have no opportunity to raise their voice or put in a plea. They can present no remonstrance, and say to the court this thing ought not to be. In law, it is a personal matter between a man and his wife, a question of their individual wishes; in fact, it is a social convulsion in the bosom of society shattering the interests of others as they are connected with them. The law permits these private explosions in the midst of society; but many innocent victims suffer from them, and have no redress. The wrong done to the innocent is very much as if custom and law should permit persons occupying a single room in a large boarding house to get up a private explosion in their own room to blow themselves apart, and should only attempt to regulate the practice as between them, paying no attention to their neighbors whose apartments should also be shattered.

6. This practice is, moreover, responsible for not a little social vice and crime. When married people hold their marriage vows closely, and see that society also holds them closely, they are not always careful to check a rising interest in others. They regard the peril as no serious matter if they should form an outside attachment for the old connection, they think, can be easily sundered, and the new alliance formed. Domestic fidelity does not increase with the facilities for divorce. If an oriental traveler knows there is but one caravan that can take him to Damascus, and that he must remain faithful to that and keep in company with it, or go alone and take his chances among the robbers and the other perils of the journey, he will be careful to be true to it and not stray off; but if he understands there are a plenty of other caravans, and that with little trouble he can pass from one to another, he may be tempted to make new acquaintances by the way, and to change his company; and sometimes he may make his bargain with the one before he has got his discharge from the other.

7. Lastly, there is a general wrong to society. Society has an interest, deep and wide-reaching, in maintaining the sacredness, purity, and inviolability of marriage. This is the basis of its hopes for the future. Easy divorce trifles with this sacred interest. It comes with its sharp, swift shears, and clips asunder, right and left, these superhuman ties—clips them, when it has no right to do it, unnecessarily, often when, if left a little longer, the parties themselves would be deeply thankful; and is not mindful that it is making havoc of hopes, homes, and hearts. It is the State handling the things of God with wanton freedom, handling them low down on the plain of individual spleen, chagrin, impatience, expediency. This is a great wrong to society in one of its most sacred, tender, and precious interests.

These evils are of so serious a nature, threatening the foundations of domestic and social life, that there should be a general combined effort on the part of good people to remedy or mitigate them. Religious teachers, moralists, legislators, judges, editors, citizens of all grades who love their country and good morals, should join to abate a source of so much social menace.

It is announced that the King and Queen of Italy will visit the German Court before March.

Fears are entertained concerning General Gordon's safety, who is on his way to assume command in Sudan. If he is assassinated, England will see that Sudan is quieted somehow.

Religious Intelligence.

Pacific Coast.

Rev. T. T. Frickstad presented the opening address at the Monday Club, at its last meeting, on "Preparatory Preaching for a Revival."

"The Bay Conference" will be the subject at the next meeting of the Monday Club. It will be presented by Rev. E. F. Dinsmore.

At the First church in this city there were very large audiences last Sabbath. In the morning, Rev. Dr. Barrows preached a very impressive sermon on the words of Jesus to Mary, "Woman, behold thy son," and to John, "Behold thy mother." The Dr. at night lectured on "Hosea, the Pessimist and Optimist Combined."

Large congregations greeted Rev. T. K. Noble last Sabbath. Thirteen persons were received to membership. The pastor's topic in the morning was "The Christian Race, Looking to Jesus. The evening subject was "Things we Ought to Heed."

Excellent reports are given of the work of Rev. Herbert Macy in the Fourth church in this city.

There were four additions to Bethany church in this city last Sabbath. The communion was observed in the morning and the bi-monthly meeting of the Band of Hope was held at night. There were large attendances at the service and Sunday-school.

The good work at the Mariner's church goes on. Conversions are reported continually.

Rev. Aaron Williams preached in this city in Welsh last Sabbath morning and evening.

Last Sabbath was communion day at the First church, Oakland, when twenty three new members were received.

At Plymouth Avenue church, Oakland, Prof. Moor preached last Sabbath morning on "Christian Principle." At the missionary concert in the evening, the Mahabatta field in India was the sphere considered.

Dr. J. H. Wythe will deliver the next lecture in the course for the benefit of the Teachers' Mutual Aid Society, in Howard Presbyterian church, on Mission street, next Friday evening, Feb. 8th, at eight o'clock. This Mutual Aid Society is an organization of our city teachers, and we understand is in quite a prosperous condition. It is a good cause to help go to the lecture.

The Scandinavian Sunday-school in Oakland is growing in numbers and interest.

The Rev. Dr. Benton lectured at Berkeley last Wednesday, before the Bible Students' Association of the University of California, on the subject of "Personal Immortality."

"Lights and Shadows in Missionary Life" was the topic in the Alameda church last Sabbath morning. "Home" was the subject at night.

Rev. E. F. Dinsmore of this city preached at Martinez last Sabbath morning and evening. We are sorry to learn that the pastor, Rev. C. J. Hutchings has met with an accident which temporarily lays him aside.

Dr. Willey of Benicia preached last Sabbath morning upon "Jesus Welcoming the Multitude to Him." At night the subject was "Reasons for Believing in a Future State." There was a large congregation, especially of young men.

A private letter from Auburn says: We received six members this week—four on profession of faith. Several more are ready. This church strengthens everything pertaining to its financial concerns every week. It is now arranging to take hold of the general work and to become a helper of those who helped it in its beginnings. This is as it should be: "Freely ye have received, freely give," and "He that watereth shall be himself watered." "Israel is an empty vine, when he bringeth forth fruit for himself alone."

Rev. Wooster Parker, D. D., brother-in-law of Rev. W. C. Pond, and uncle of Mrs. David F. Watkins, died at Belfast, Me., January 25th.

W. C. Merrill of the Senior Class, in the Pacific Theological Seminary, has accepted the call of the Congregational Church in Sacramento, to become its Pastor, at the close of the term, in May. In so doing he has been, reluctantly, compelled to decline the invitation of the Woodland church.

Rev. Mr. Loomis, of Portland, gave at the Willamette Association of Congregational Churches, an excellent paper on "Spiritual Life in Churches." It was well received.

A large and flourishing Congregational church has been formed at Corvallis, Oregon. Rev. Dr. F. R. Marvin, of Portland, was appointed by the Willamette Association to give the church the right hand of fellowship.

The new organ in the First Congregational church (Portland, Or.) was used for the first time in public worship, Sunday, January 27th. It gave entire satisfaction, and is pronounced one of the best upon the Coast.

Rev. Dr. Marvin, of Portland, Or., preached to two crowded houses in Walla Walla, W. T., Sunday before last. His morning subject was "The Way, the Truth and the Life." In the evening he told the congregation "How to Make Home Happy." At the close of the evening service a social meeting was held to give the people an opportunity of meeting with Dr. Marvin.

The Supreme Court has affirmed the judgment awarding Samuel Bloom \$1,800 damages for injuries caused to the health of his family by defective sewerage from the City and County Hospital in this city.

Other Denominations.

Presbyterian.—Rev. Wm. Whittier of Montreal officiated at St. John's church in this city, on a recent Sabbath. Twenty young men have publicly accepted Christ in the Vallejo church. The Redding church received seven new members last communion.

Baptist.—Rev. J. E. Barnes is supplying at Chico. Rev. F. S. Lawrence of Madrid, N. Y., has accepted a call to the Stockton church. Good news is given from Dixon and also from Wheatland.

Methodist.—The sanctification of about forty souls is reported at Tulare. The work progresses in Greenville and surrounding locality. The Woodland church has been completed and, we understand, dedicated last Sabbath.

Methodist South.—A glorious work is going on in the Los Alamitos Circuit. There were thirteen additions to the Cloverdale church lately.

Congregational Association at Albany.

The Congregational churches of the Willamette valley held an association at Albany on the 15th and 16th of January. This is rather a new association, although a few meetings were held some years ago, but discontinued and now revived. It is not intended to take the place of the General Association of Oregon and Washington, but to supply the need that the valley churches feel for mutual sympathy and support. As their number increases the geographical boundaries make it natural and necessary.

On account of meetings held in some of the churches, and for other reasons, the attendance was not so large as might be, but a fair representation was gathered, the First Church of Portland sending its pastor, Rev. F. R. Marvin, and Dr. Atkinson; the Plymouth church of Portland its pastor, Rev. E. R. Loomis, and East Portland, its pastor, A. W. Bower. The Oregon City church was represented by its pastor, Rev. George Rockwood, and Dr. J. W. Watts. From Salem came Mrs. Edna D. Raymond, Miss Cora L. Dickinson, and Mrs. Munroe. Albany was represented by its pastor, Rev. J. W. Harris, and delegates; Forest Grove, by Rev. H. S. Lyman; Corvallis, by Deacon George Mercer. The Congregational church at Corvallis has been newly organized with twenty members. It is beginning its career with much vigor and earnestness. Others are expected to become members soon. Public worship, Sunday-school and prayer meeting are sustained, a hall rented and work upon the outside of other organizations begun.

The greater part of the afternoon of Tuesday was occupied in hearing the statement of Mr. Mercer in respect to his church. It is not the policy of the Congregationalists to multiply churches where they are not needed, but it often happens that their simple, scriptural and common sense principles of government will succeed where a more cumbersome and ecclesiastical system will fail.

Tuesday evening was devoted to a sermon by Rev. George Rockwood of Oregon City and effecting permanently organization. Dr. Watts was chosen moderator and H. S. Lyman clerk.

Wednesday morning was occupied mostly by a discussion on the subject of spiritual quickening, led with an able paper by Rev. E. R. Loomis, North Portland, which the association voted to have published in the Pacific. The afternoon session was made interesting and profitable by discussions upon spiritual themes.

The evening of Wednesday was devoted to temperance. It is a fact well worthy of the careful notice of the liquor power that temperance is the burning question among the moral and religious people of the State. It is only a question of time (and not very long, either) how the result will come out when morality, religion, intelligence, purity and popular enthusiasm are on one side, and vice, sordid money interests, ignorance and prejudice and moral apathy are on the other. The temperance workers are badly organized, but this is one of those conflicts where a little one can put a thousand to flight.

Dr. Atkinson presented the following resolutions, which, after spirited addresses by Rev. T. H. Henderson of Lebanon, of the C. P. church, Mrs. Turrell of Albany, Dr. Watts and himself, were unanimously adopted, both by the association and, at the request of the association for an expression of opinion, by the audience gathered with them:

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

In view of this national organization and its multiplied State, county, city and village auxiliary societies all over the United States and territories; and in view of the influence upon public opinion, especially shown in the grand vote for prohibition in Kansas, Iowa and Ohio, very largely secured by their prayers and labor; and in view of the evident duty of arousing the home, with woman its queen, for its own protection, against the saloon, its constant foe and destroyer;

Resolved, That this association of ministers and delegates of Congregational churches in Willamette valley, thankfully recognize the providence of God in thus calling 25,000,000 of American women—wives, mothers, sisters and daughters—to unite their prayers, their appeals, their counsels, their teachings, their examples, their utmost persuasions, and if possible their votes to prohibit the sale of intoxicating liquors as a beverage.

Resolved, That it is eminently proper for ministers, as well as all other men, to aid this movement by example, by voice, by pen, by vote.

Resolved, That the use of opium and tobacco poisons the body, injures the mind and increases the use of intoxicating drinks, especially among our youth; and that the purity and safety of home require their disuse.

Resolved, That this association highly

approves the efforts of the State Temperance Alliance to secure prohibition.

Resolved, That we endorse the petition to the legislature to require in all public schools which receive aid from the State, to instruct the pupils in physiology and hygiene, at least to the effect of alcohol upon health.

Resolved, That we commend the press, particularly all journals which, like *The Oregonian*, have exposed with clear, strong words the aggressions of whiskey leagues upon public welfare, and miseries they inflict upon families.

The association greatly enjoyed and highly appreciated the kind hospitality of Albany church and will always wish it the prosperity its energy and fidelity and benevolence deserve.

H. S. LYMAN.

Hawaiian Island.

The annual rental of pews in Fort-street Church, Honolulu, netted \$5,800, the largest sum ever realized. This church has had a remarkable financial history, never having a debt, and always succeeding in raising its revenues for the year in a single evening. The first of June next the church closes its thirty-second year.

The week of prayer was observed in Honolulu by union meetings daily at 11 o'clock A. M. in the Bethel church, and at 7:30 P. M. in Fort-street church. Considerable interest was developed, especially among the young people, which continues to increase. Extra meetings are still being held, and the outlook is very encouraging.

Pastor Cruzan, of Fort-street church, has been seriously ill for two weeks, but resumed work again Jan. 15th. His illness was the result of overwork in attempting to preach three sermons each Sabbath in this enervating climate. During Mr. Cruzan's illness, Revs. Merritt, Forbes, and Damon preached in Fort-street church, and Revs. Hyde, Forbes, and Merritt took charge of the special Sunday afternoon service in the Y. M. C. A. hall.

Rev. W. B. Olson, Hilo, who was in Honolulu in attendance upon the annual meeting of the Teachers of Association, preached two excellent sermons Jan. 13th—one in the Bethel in the morning, and one in Fort-street church in the evening.

Mrs. M. D. Merritt, wife of President Merritt of Oahu College, has been seriously ill for three weeks past, but is now able to ride out, and will assume her duties as instructor this week.

Miss Brewer, a member of Dr. McLean's church, of Oakland has been added to the teaching force of Kawaiahaeo Seminary, and gives excellent satisfaction. Honolulu, Jan. 21st, 1884.

Y. M. C. A.

The second annual open-session of the Association Lyceum was held in the main hall on Thursday evening, Jan. 31st. A large number of the members of the society with their friends were assembled and were treated to a varied and pleasant programme of music, debate, oration, declamation, etc. Mr. Dempsey, the president of the Lyceum, presided with his usual grace and dignity, and the exercises were of such a high order of literary merit as to reflect great credit upon the young men connected with the society.

Rev. C. C. Stratton's lecture on "The Mound Builders of the Mississippi" was delivered before the Association on Friday evening, the 1st inst. The lecture was filled with interesting and instructive facts and theories, and the large audience which greeted President Stratton were amply repaid for their attendance and close attention.

The General Secretary's report for January, just issued, shows that fifty religious meetings were held in the building during the month, with an average attendance of seventy-six. From this it appears that these meetings are constantly growing in attendance, and, consequently, in interest. Only two of the six meetings for religious purposes held weekly in the Association building are general. These are the daily noon-meeting and the Sabbath afternoon service. The remaining four are for young men only, and the fruits of such services are being realized in frequent conversions, and spiritual quickening. The report also shows the attendance upon the secular departments to have been over fifteen thousand. The deaf mute members of the Association have just perfected the organization of a branch meeting in the building on Sutter street. Besides the regular services on each alternate Sabbath in the sign language, classes in English branches of study are being carried on under the direction of their president, Mr. Theo. Gray, and it is expected that a class for Bible study will soon be organized.

The California Bible Society has recently presented the Association with one hundred well-bound, substantial and serviceable Bibles for use in their various religious meetings. This is the second donation the Association has received from the Society, and every room in the building is now fully supplied with Bibles through its kindness. The Society is certainly doing a good work in the direction of distributing a free Gospel.

A Supplement.

We wish to add a supplement to the excellent report of the last Congregational Club dinner in the Pacific, in order to emphasize one thing at the dinner, namely: the dinner itself.

In San Francisco it is not easy to find just the catering needed at such a gathering. The company, though not over fastidious, know what a good dinner is, and especially do they recognize a regular home cooked New England dinner. They like good things and enough of them without any accessories of wine, cigars or other extravagances.

At the last gathering the wishes of the Club were fully met. The committee

secured the services of Mrs. Hart, proprietor of Home Restaurant, 509 Montgomery St. She furnished clam chowder, chicken pie, cold meats, salads, pumpkin and apple pies, cakes, fruit, tea and coffee, and served it in first-class style. The cooking was superb, the service perfect, the quantity abundant. Everybody was delighted. Mrs. Hart will be retained for the next Club dinner in February. We do not want anything nicer, and it would be difficult to find if we did want it.

The restaurant kept by Mrs. Hart offers the same quality of food and service, and no one can make any mistake as to eatables or price who patronizes her.

We commend Mrs. Hart and her associates to families, clubs, or individuals desiring a first-class meal at reasonable rates. Try one at 509 Montgomery St. KAPPA.

Modesto, Cal. Jan. 21, 1884.

Gideon T. Stewart Esq., Chairman of the National Prohibition Home Protection party, calls upon all citizens of the United States to assemble in County Conventions in every State and Territory in the Union, on Feb. 22, 1884, to appoint delegates to the next National Convention of the Prohibition Home Protection party. This is one of the most important suggestions that has ever been made to the temperance people of this nation. If we would not within a few years see the liquor traffic the supreme power in the land, manufacturing and selling without tax all over the Union, nominating and electing all officers of the Government, dictating all measures and laws, we must make the political action to withstand its encroachments or we shall soon be bound hand and foot by the most hideous despotism the world has ever seen. I therefore recommend all Woman's Christian Temperance Unions on the Pacific Coast to join in this movement, taking the lead, or uniting with prohibition Home Protection Clubs, as may be most expedient. I would also recommend that all members of Woman's Christian Temperance Unions on this Coast unite in prayer, at 12 o'clock noon on that day, either in public assembly or in their own private chambers, for the blessing of God on the National Prohibition Home Protection Party in the coming convention and political campaign. Will all clergymen and churches aid in this movement?

MARY CLEMENT LEAVITT.

Sup't. N. W. C. T. U. for the Pacific Coast.

Obituary.

DIED.—In Oakland, January 30, 1884, after a brief illness, Miss L. Emma Temple, aged fifty-one years.

In the death of Miss Temple the Oakland School Department has lost one of its most valued teachers, and the First Congregational Church one of its most useful members. She occupied the responsible position of teacher of mathematics in the Oakland High School for ten years. How well she performed her duties can be attested by hundreds of young people in different parts of the State. She was particularly gifted in her methods of drawing from the pupils what other teachers, less painstaking or conscientious, would have told them outright. Nor did she consider her whole duty performed when the class-room work was done. In choosing the profession of teaching, she felt that she was taking upon herself responsibilities which were not restricted by lessons from books, but which should bear as well upon the development of character. Her pupils recognized this, and many of them were aided by her noble example in adopting and pursuing rightful aims. Many quiet conversations and words of encouragement will be remembered years after her name will have been forgotten in the class-rooms and halls of the Oakland High School. Pupils and teachers may come and go, but her faithful example will remain a perpetual inheritance, inspiring noble thoughts and the performance of noble deeds.

As a Christian woman she had few superiors in the strong desire she always possessed of doing good, and the unostentatious manner in which she carried out her plans. She had no desire to be known as a leader of others, or to take prominent positions in church work. She preferred to be a society by herself, comforting the afflicted and relieving the distressed in her own quiet way. No one can tell how many will miss her charitable visits and cheerful words. Her Christian work was not the result of fitful impulses, but it was the natural outgrowth of an intelligent Christian character. Her intimate friends never heard her speculate as to the truth of the great fundamental tenets of Christianity. Her faith, her creed and her Saviour were realities which nothing could disturb; the comforts and joys they brought were enjoyed, and the duties they imposed were performed; beyond this, all was left to her God in full confidence that "He doeth all things well." Her whole life is a striking example of one who, taking the Bible as her guide, goes forth to her work, resolved to so perform it that in this life she shall receive the approval of an enlightened conscience, and in that which is to come, the approbation of her Heavenly Father. Com.

Born.

PASCOE.—In Lockford, February 1, 1884, to the wife of Rev. W. H. Pascoe, a daughter.

MORGAN.—In Nevada City, Cal., January 29, 1883, to the wife of D. E. Morgan, a daughter.

The Red Bluff Sentinel says: Colonel J. E. Crooks, of Benicia, ex-Governor George C. Perkins, of San Francisco, and others, have purchased a large tract of land in the vicinity of Igo, Shasta county, and are now engaged in fencing it with barbed wire. It is the intention of these gentlemen to go into the raising of fine cattle on a large scale.

The O'Duffy: "I'll have to give up this drink. The doctor has told me that if I don't shortly take the pledge I'll wake up some morning and find myself a corpse."



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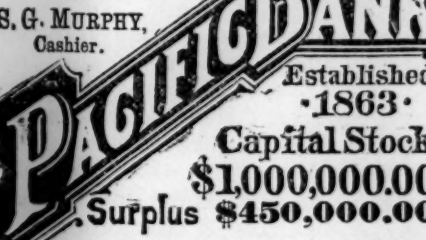
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Assets.	Liabilities.
Solvent Bills Receivable \$2,509,721 35	Capital Stock \$1,000,000 00
Real Estate—Banking House 150,000 00	Surplus Fund 450,000 00
Other Real Estate 14,996 60	Undivided Profits 129,323 25
Govt. Bonds, Bank Stocks &c. 11,193 05	Due Depositors 2,167,653 57
Due from solvent Banks 338,306 64	Due Banks 114,304 88
Money on hand 633,166 16	Due Dividend No. 69 40,000 00
	\$3,778,077 50

All matters entrusted to our care will be attended to with promptness, fidelity, and in strict confidence.

R. H. McDONALD, Pres't.

A BOLD TRUTH

There are 5,000 people living in rented rooms in San Francisco to-day, with barely enough to support life, and many suffering with hunger who could have owned and supported a

NOB HILL RESIDENCE

Had they commenced life by buying no more than they could pay cash for. Besides the habits of economy and thrift it engenders, the actual saving is immense. Note a few prices at Smith's Cash Store, and compare them with prices at places where they supply even a few families on credit.

AT SMITH'S STORE	AT CREDIT STORES
Best Tapioca or Sago..... 5 8 to 10	
Rice or Pearl Barley..... 5 7 to 10	
Tomatoes or Sardines..... 24 124 to 20	
Raisins and other fruits..... 6 10 to 12 1/2	
Coal Oil, 9 cans..... 1.00 1.30 to 1.50	
Crushed Indian Corn..... 20 25 to 30	
Best Oysters, 9 doz..... 2.00 2.40 to 2.75	
Codfish, 20 lbs for \$1..... 5 8 to 10	
Brushes, all kinds..... 10 to 25 20 to 35	
Crackers, by the box..... 6 to 8 10 to 12 1/2	
Canned Goods..... 15 to 25 25 to 40	
Chocolate, 9 lbs..... 13 to 21 25 to 35	
Split Peas..... 5 8 to 10	
Flavoring Extracts, all kinds 8 10 to 15	
Matches 9 pack..... 5 5 to 10	
Salt 9 bag..... 3 for 10 5 to 10	
Table Oil, 9 bottle..... 8 to 20 15 to 3 1/2	
Spices in tins..... 10 15 to 20	
Shoe and Shoe Polish, best..... 5 10	
Soap..... 2 1/2 to 5 4 to 6 1/2	
Jellies in glass..... 10 to 20 15 to 25	
Teas..... 25 to 50 35 to 75	
Lamp Chimneys..... 5 10	
And 1,000 other articles in the Woodware, Tinware, Hardware and Grocery line, every one a little cheaper, and most of them from 10 to 40 per cent less than they can be had elsewhere. This reduction is not made at the expense of quality as we trade only in	

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1884
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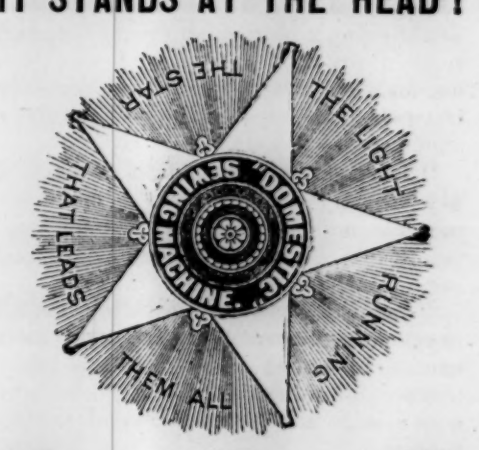
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The Fallow Field.

The sun comes up, and the sun goes down;
The night-mist shrouds the sleeping town;
But if it be dark, or if it be day,
If the tempests beat or the breezes play,
Still here on this upland slope I lie,
Looking up to the changeful sky.

Naught am I but a fallow field;
Never a crop my acres yield.
Over the wall, at my right hand,
Stately and green the corn-blades stand,
And I hear at my left the flying feet
Of the winds that rattle the bending wheat.

Often, while yet the morn is red,
I list for our master's eager tread,
He smiles at the young corn's towering height,
He knows the wheat is a goodly sight;
But he glances not at the fallow field,
Whose idle acres no wealth may yield.

Sometimes the shouts of the harvesters
The sleeping pulse of my being stirs,
And as one in a dream I seem to feel
The sweep and the rush of the swinging steel,
Or I catch the sound of the gay refrain
As they heap their wains with the golden grain.

Yet, O my neighbors, be not too proud,
Though on every tongue your praise is loud,
Our mother Nature is kind to me,
And I am beloved by bird and bee;
And never a child that passes by,
But turns upon me a grateful eye.

Over my head the skies are blue;
I have my share of the rain and dew;
I bask like you in the morning sun,
When the long bright days pass, one by one,
And calm as yours is my sweet repose
Wrapped in the warmth of the winter snows.

For little our loving mother cares
Which the corn or the daisy bears;
Which is rich with the ripening wheat,
Which with the violet's breath is sweet;
Which is red with the clover bloom,
Or which for the wild sweet-fern makes room.

Useless under the summer sky,
Year after year men say I lie.
Little they know what strength of mine
I give to the trailing blackberry vine;
Little they know how the wild grape grows,
Or how my life-blood flushes the rose.

Little they think of the cups I fill
For the mosses creeping under the hill;
Little they think of the feast I spread
For the wild we creatures that must be fed;
Squirrel and butterfly, bird and bee,
And the creeping things that no eye may see.

Lord of the harvest, Thou dost know
How the summers and winters go,
Never a ship sails east or west
Laden with treasures at my behest;
Yet my being thrills to the voice of God
When I give my gold to the golden-rod.

—[Harper's Magazine.]

Training the Memory.

The late Thurlow Weed had a wonderful memory. It retained faces, names, dates and facts. In answer to one who had asked him if he had ever done anything to strengthen his memory, Mr. Weed replied by giving an account of a method which had accomplished two things—it made his wife a confidant, and it developed a surprising memory.

"I had to adopt a regular method, and I hit on one that was very effective. I will tell you about it for the benefit of other young men. I got married in 1818, when I was working in Albany as a journeyman printer.

"In a few months I went into business, establishing a newspaper for myself, and some of my friends thought I was 'cut out for a politician'—that is, I probably impressed my views strongly on those about me.

"But I saw at once a fatal weakness. My memory was a sieve. I could remember nothing. Dates, names, appointments, faces—everything escaped me.

"I said to my wife, 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician who sees a man once should remember him forever.'

"My wife told me that I must train my memory. So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall the events of the day.

"I could remember little at first; now I remember that I could not then remember what I had for breakfast. Finally I found I could recall more. Events came back to me more minutely and more accurately.

"After a fortnight or so of this, Catherine said, 'Why don't you tell your business to me? It would be interesting, and my interest in it would stimulate you.'

"Then I began a habit of oral confession, as it were, which followed for almost fifty years. Every night, the last thing before retiring, I told my wife everything that I could recall that had happened to me or about me during the day.

"I generally recalled the dishes I had had for breakfast, dinner and tea; the people I had seen and what they had said; the editorials I had written, and an abstract of them; the letters I had sent and received and the very language used as near as possible; when I had walked or ridden—everything, in short, that had come within my knowledge.

"I found I could say my lessons better and better every year, and instead of growing irksome, it got to be a pleasure to run the events of the day in review.

"I am indebted to this discipline for a memory of somewhat unusual tenacity, and I recommend the practice to all who expect to have much to do with influential men."—[Youth's Companion.]

Rijutel, the Christian Korean nobleman, announces a widespread desire among the young men of Korea to be educated in Japan. The applicants for such a privilege already number 700. The Korean Government is making a selection by competitive examinations. About twenty have passed the ordeal.

"Let your speech be always with grace, seasoned with salt," adds the Apostle. "Salt." Do not mistake vinegar for oil, or pepper for salt. "Seasoned with salt." Let it be tasteful and savory.

An Enterprising City.

Nuremberg was a place of consideration even in the time of the Emperor Henry IV., who ennobled thirty-eight families there. In 1219 Henry V. raised it to the rank of a free imperial city, and during the middle ages it was very important on account of its enormous traffic between the great sea-port of Venice and the countries of the East, and all northern Europe. Through its commerce it became a very rich city, and its burghers established manufactories of various sorts, and so built up its trade that skillful artisans flocked there, and many discoveries were made which still have a great influence in the world.

The first paper-mill in Germany was in Nuremberg, and Koberger's printing-house, with its twenty-four presses, was so attractive to authors that they settled at Nuremberg in order the more conveniently to oversee the printing of their works. Watches, called "Nuremberg Eggs," were first made about 1500; the clarinet was invented there, and church organs were better made than in any other German town. A new composition of brass, the air-gun, and wire-drawing machinery were all Nuremberg devices.

The filigree silver and gold work, the medals, images, seals, and other artistic jewelry which were made by the fifty master-goldsmiths who dwelt there, were famous far and wide; and this variety of manufactures was increased by Hirschvogel, an artisan who traveled in Italy and learned to make majolica. His factory, established at Nuremberg in 1507, was the first in all Germany in which such ware was made. It is not certain that playing-cards were invented in Nuremberg, but they were manufactured there as early as 1380, and cannon were cast there in 1356; previous to this they had been made of iron bars soldered together lengthwise and held in place by hoops. In short, the manufacturers of Nuremberg were so widely known as to give rise to a proverb, "Nuremberg's hand, goes through every land."

and thus the city had the sort of importance which success and wealth bring to a person or a place.—[St. Nicholas.]

Stop that Cough.

Coughs and colds are prevalent now, especially among children, too often from the ignorance or carelessness of their elder guardians. Many mothers appear to accept with resignation the repeated and violent colds from which their children suffer as providential and unavoidable. A cold is by no means always due to exposure. Indigestion, constipation, a lack of scrupulous cleanliness, the unwise habit of sleeping in much of the clothing worn during the day, unaired bed-chambers—all, or any of these things may have far more to do with your child's tendency to cold than the keenest breath of the bracing winter air. And in great measure these things are under your control. Mothers should understand that it is a fact, whether they can see how it is or not, that numerous colds and sore-throats are directly traceable to indigestion and dietetic errors. Quantities of greasy food, fried meats, pastry, and the like, ill-ventilated rooms, and continued constipation, have to answer for many cases of croup, and putrid sore throats. All these things weaken the system and render it far less able to resist changes of temperature.—Give every bedroom a thorough airing every day, more especially if several children are obliged to sleep together, or with their parents. This is to be avoided, if possible; if not, always lower a window slightly from the top—or if this cannot be done, raise it from below. There is frequently bad air enough generated and breathed in the sleeping apartment of a family with small children, to supply them with all not only colds, but a number of so-called "malarious" diseases, to last a year, perhaps longer. Neglect of bathing is another prolific source of colds. A child from three to ten years old should certainly receive an entire bath twice a week in winter. A warm bath at night, taking special care to avoid any chill after, will frequently break up a sudden cold. Keep children from playing in chilly, unwarmed rooms in autumn and winter weather. Let them play out of doors as much as possible, taking care to have their feet warm and dry. A flannel suit and rubber overshoes will often save much medicine and doctor's bills. Keep them warmly clad, but do not be content with thick coats and worsted hoods, while short skirts barely cover their knees, leaving the limbs chilled.—Mrs. Lucy Randolph, in American Agriculturist for February.

The Chief Cities of Europe.

Recently there have been compiled from official and late sources, statistics of population for some of the principal cities of Europe, from which it appears that there are 92 towns in Europe to which the term city can properly be applied, that have a total population of more than 100,000; but there are only four cities that possess more than 1,000,000 inhabitants. These four are London, with 3,832,440; Paris, with 2,225,910; Berlin, with 1,222,500; and Vienna, with 1,103,110. Of the other capitals, St. Petersburg possesses 876,570; Constantinople, 600,000; Madrid, 367,280; Buda-Pesth, 360,580; Warsaw, 339,340; Amsterdam, 317,010; Rome, 300,470; Lisbon, 246,340; Palermo, 244,990; Copenhagen, 234,850; Munich, 230,020; Bucharest, 221,800; Dresden, 220,820; Stockholm, 168,770; Brussels, 161,820; Venice, 132,830; St. Petersburg, 117,300. In addition to these, Moscow contains 611,970; Naples, 493,110; Hamburg, 410,120; Lyons, 372,890; Marseilles, 357,530; Milan, 321,840; Florence, 169,000; Antwerp, 150,650; Cologne, 144,770; Frankfurt, 136,820; and Rouen, 104,010.—[Scientific American.]

The Brave Young Ensign.

BY MRS. J. B. MOORE BRISTOL.

Perhaps you have heard of the mutiny of the *Seboys* in India, many years ago, when many of the English there were murdered, and with them some of our American missionaries.

Marcus Cheek, an ensign, was only seventeen years old when the trouble broke out in India. Marcus was not only a soldier of his country, but a follower of Jesus Christ. The officers of his regiment were English, but the men were all natives, and rose in rebellion against the British. One evening in June the officers sat down to supper, fearing no danger, when suddenly a bugle sounded, their men came round them and shot them down. Of seventeen, only three escaped. Nine young ensigns were bayoneted, and fifty Europeans killed that night.

Ensign Cheek, or Marcus, as he was called, was away at the time; but when he came out of his room into the street, he was struck with a sword and left for dead. He crept to a place on the bank of the river Ganges, drinking water only for food four days, and, for fear of wild beasts, climbing into a tree at night. Five days after the natives found him, and threw him into a dungeon with other Christians and the good Gopee Nanth Nundy. Here Marcus suffered greatly; his unhealed wounds were festered, and he could neither sit up nor lie down, as others did, on the ground. He talked to Gopee of his dear mother and far-off English home. Because Gopee was kind to him and pitied him, the jailer took him into another prison, put his feet into the stocks, and left him bareheaded in the terrible sun.

All had very little to eat, a handful of parched grain, a small wheaten cake, and a little dry water.

Every little while the men who had charge of them swore they would take their lives if they would not give up their religion and become Mohammedans. When they said this to Marcus, he answered, "Anything but give up my hope and faith in my Redeemer."

It was little he had left in the world, but so long as he had Christ, all things were to come.

When he heard the cruel threats they made to Gopee, ill as he was, he called to him, "Padre Sahib, hold on to your faith; don't give it up."

There was an English lady imprisoned with him, and eager to do all he could to help and strengthen others, he called her to him, just before his mind failed him, and said, "Remember to do everything but that. Be true to your faith and hope!"

Then she was taken away, and we know no more.

After a week the English soldiers, under Neill, came to the rescue, and Marcus was taken to their fort. His forehead was torn open by the stroke of the sabre, and his body was full of sores and hurts.

But his sufferings were almost over. One of his last feeble uttered wishes was that some one would write to his mother. That same night the brave young soldier went home to Jesus, whom he would not forsake.—[Sunday-School Times.]

Healthy and Profitable.

Some industrious Gothamite, bent upon tearing the mask from some popular idol, and holding in up before an admiring world in its true light, has taken advantage of the interest in sanitary reform awakened in this city by the beneficent workings of the new law, to reveal some matters of which he has possessed himself concerning sewer gas, plumbers, wealth, etc. Since the discovery of the deadly sewer gas, and the creation of sanitary engineering as its uncompromising foe, the occupation of the plumber has come to be looked upon almost as one of the high arts. The *Tinner and House Furnisher* claims that the plumber has, as it were, become master of the situation; at least, he has taken advantage of it to bring in bills longer than the moral law, and ranging higher than those of doctors and undertakers. Plumber's solder, it has been said, has become as expensive as the gold filling with which dentists plug up cavernous teeth. Of course, the plumber whose health must be prejudiced in order to save that of other people must be allowed the privilege of raking in the shekels, untrammelled by nice discriminations as to the relation of the service performed to the length of his bill. But all this is now changed. Plumbers must step down; for it is set forth that plumbers not only enjoy better health, but that they live longer and die gamier than any class of men except professional office-holders. Considering their extortions, the knowing New Yorker thinks the death rate among them is not half as great as it should be. He finds no names of plumbers' widows in the Directory, nor any children of plumbers in orphan asylums. He thinks, therefore, sewer gas must be a healthy, life-giving thing, and is considering the propriety of organizing a society for bottling it up to supply the people in the country, who are denied this luxury.—[Scientific American.]

How to Kill Cabbage Worms.

The ravages of the caterpillars of the cabbage butterfly caused a good deal of trouble last summer at the State Agricultural Experiment Station, Geneva, N. Y., particularly those of the second or August brood. In order to test the efficacy of various reputed remedies for the cabbage worm, the director applied them to special collections of worms, and noted the effects. One specimen confined for three hours in a bottle partly filled with black pepper crawled away unharmed. The second, repeatedly immersed in a solution of saltpeter, and a third in one of boracic acid, exhibited little indications of inconvenience. Bismuth

phide of carbon produced instant death when applied to the worm, though its fumes were not effectual. The fumes of benzine as well as the liquid caused almost instant death, but when applied to the cabbage small whitish excrescences appeared on the leaves. Hot water applied to the cabbage destroyed a portion of the worms, causing also the leaves to turn yellow. One ounce of saltpeter and two pounds common salt dissolved in three gallons of water formed an application which was partly efficient. The most satisfactory remedy tested, however, consisted of a mixture of $\frac{1}{2}$ lb. each of hard soap and kerosene oil in three gallons of water. This was applied August 26; an examination the following day showed many, if not all, the worms destroyed.

The growing cabbage presents such a mass of leaves in which the caterpillars may be concealed that it is hardly possible to reach all the worms at one application. It is of importance, therefore, to repeat the use of any remedy at frequent intervals.—[Scientific American.]

Indian Corn—Its Value in the Ration.

Corn is so rich in oil that we may say corn-bread is ready buttered; it is, however, very digestible, and in cold weather this oiliness is a most valuable factor, as it serves to keep up the heat of the body more directly than starch and similar substances. With oats and barley it may form one-third of the grain ration of hard worked draft horses, and will keep their coats glossy and be in every way a benefit, certainly worth more than its weight in oats. Fed alone or in larger proportion, it has a tendency to make horses sweat easily, and it is said, to become quickly exhausted. It is not safe to feed it as freely as oats or barley, as there is danger of impaction and colic—just as there would be if wheat were so fed. No doubt it is best fed ground with oats, and the proportions already indicated are probably the most satisfactory, the meal being fed upon cut hay.

For cows in milk, corn meal may form with bran the exclusive grain ration, and may be fed at the rate of one pint of corn meal to each hundred pounds of the cow's live weight. No doubt it will be found just as good in Great Britain as here. It gives quality and richness to the milk, color to the butter, and abundance to the flow if the cow is a good one; but if she is inclined to lay on fat, such feeding will cause her to fatten, even though in full milk, and if she gets too fat she will go dry.

For sheep, corn is excellent, but should be fed whole and a little at a time. For swine, the universal experience from Maine to Oregon, and from Canada to Mexico, is that it will make more and better pork than any other food. For poultry, it is in this country the universal grain, but is not always the best. It is admirable for its fattening properties, but for laying hens, and growing fowls, it is not well to use too much. "Corn fed" fowls, ducks and geese are firm fleshed and yet tender. They bear transportation alive with little shrinkage. True yellow corn makes yellow butter and yellow fat in fowls. English and French taste demands white fleshed poultry with pale, lardy fat, and so they fatten poultry on rice, and their fancy market fowls have about as much flavor as boiled rice. The American market demands yellow-fleshed fowls, with fat as yellow as June butter, and corn is the food to produce this in all poultry.—[American Agriculturist for February.]

Railway Building in 1882.

The *Railway Age* of Dec. 28th contains a table showing that the number of miles of main track laid in the United States during the past year was 10,821, on 316 lines, in thirty-four States and Territories. It is thought that full returns will raise the total to 11,000 miles, which is 1,500 miles more than the total for 1881. The States showing the largest amount of railway construction are:

Iowa, 953; Texas, 817; New York, 752; Ohio, 555; Arkansas, 529; Indiana, 529; Colorado, 500; Dakota Territory, 480; Pennsylvania, 464; and Minnesota, 444. Of the 316 roads noted, 140 are still incomplete. The capital invested during the year is estimated at \$270,000,000, exclusive of the amounts expended in the preparation of the roadbeds on which tracks are not yet laid.—[Scientific American.]

The recent sale of pews in Beecher's church brought \$22,011, less by \$3,327.50 than was realized last year.

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"She stood beside the moonlit sea,
Alone in the silent night,
And stars in the sky were bright;
The light of joy was in her eyes,
And thus she sang in glee:
'Tis the ship, the gallant ship,
That brings my love to me.'

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Two Epitaphs.

"Memento mori." "Gedenke zu Leben."
 "Think of Death!" the gravestones say—
 "Peace to life's mad striving!"
 But the churchyard daisies—"Nay,
 Think of living!"
 "Think of Life!" the sunbeams say,
 "O'er the dial flying;
 But the slanting shadows—"Nay,
 Think of dying!"
 "Think of Death!" the night-birds say,
 On the storm-blast driving;
 But the building swallows—"Nay,
 Think of living!"
 "Think of Life!" the broad winds say,
 Through the old trees sighing;
 But the whirling leaf-dance—"Nay,
 Think of dying!"
 "Think of Death!" the sad bells say,
 Fateful record giving;
 Clash the merry Yule-peal—"Nay,
 Think of living!"
 Dying, Living, Glad or sloth,
 On God's Road relying;
 Pray He fits us all for both—
 Living, Dying!

—[The Criterion.]

Genuine Experience.

A Christian made wise by long experience is fitted for great usefulness in the Church and the world; he may comfort the mourner, direct the wandering, and succor the tempted; while in the mouth of a fool or a designing hypocrite, the sublime truths of the Gospel would be as "jewels in a swine's snout." It is, therefore, of no small importance to ascertain the character of genuine experience, to establish its reality against those who doubt it, and to show the useful, practical purposes it subserves.

Christian experience is often misunderstood, consequently misrepresented and abused. Experience means trial or proof obtained by experiment. Age in Christian profession is not experience; not every man who has lived a certain number of years, or passed through a certain number of stages, should be called experienced. Many are old in the profession of Christianity, many skillful in discriminating its doctrines—but they are not experienced Christians; they are ever learning, but they never come to a knowledge of the truth. A professor may have read much, and heard much, and thought much, but he is only sounding brass and a tinkling cymbal if he has gone no further. The Gospel, we are assured, effectually worketh in them that believe. It is a hammer to break, a sword to pierce, seed to grow, an armor to put on, leaven to ferment. From these views we can easily derive a definition of Christian experience. It is the sensible operation of Christian principles on the heart of a believer in all the varying frames of his own mind, and under all the painful or pleasing vicissitudes of life.

The young Christian, when first his dimmed vision is visited with the holy light of heavenly truth, and his cold, hard heart touched, melted and warmed with a live coal from the altar of Divine love, experiences ineffable delight. He remembers the cripple healed by Peter and John; he goes into the temple "walking and leaping and praising God." He imagines himself already in possession of the land flowing with milk and honey, and thinks little of the eager foe that will follow him, the scorching deserts he must pass, the fierce winds he must sustain, the proud and gigantic foes which will oppose every step of his march, and contest every inch of ground. But ere he has been long in the field he learns how illusory were his first anticipations; the truths of religion become familiar and lose their novelty; the duties of religion become, in a great measure, mechanical, and lose much of their interest; that rigor, which at first seemed likely to be permanent, is now only occasional, and that exhilarating joy which the contemplation of religious subjects had excited subsides into calm mediocrity, and at best is attended only by temperate enjoyment, or by occasional refreshment and revival. If he is in the habit of self-examination (and what Christian can be without it) the hand of Divine fidelity will unveil to him those deformities which he had overlooked, and that deceitfulness he had never suspected. He now begins to find that the demons of pride, self-will and sensuality are not to be exorcised by the transports of a first awakening; though the garrison is dislodged from the citadel of his heart, yet hosts of enemies will be found in the secret dens of his imagination, prepared to rush upon him from the ambushes of the passions. Perhaps the discovery of these painful truths may have been made under circumstances peculiarly discouraging, and temptation, affliction and adversity may conspire to shake his confidence, and if they do not induce a suspicion of the reality of religion in general, will at least make him doubt his own sincerity.

It is worthy of consideration on the part of the friends of the temperance cause that the war against the liquor traffic may be so conducted as to divert attention too much from the sin of intemperance itself. We would not say a word calculated to diminish the responsibility of those who pander to this destructive vice. They are the voluntary accessories to an enormous evil. But the inebriate himself is, after all, the principal in the matter, and we believe great mischief is done by representing him as an unfortunate victim of temptation thrust in his path. The scriptural truth is, that intemperance is a heinous sin for which the offender is justly held accountable. It excludes him by express terms of the gospel from the kingdom of heaven. And we cannot be too cautious in dealing with this evil, lest we induce the deceitful heart of man to foster the miserable excuse of involuntary indulgence.

Dr. John Hall recently stated that the churches of New York city cost \$3,000,000 a year, its amusements \$7,000,000, and its police courts, etc., \$13,000,000.

Orange Growing in Florida.

Robert B. Roosevelt, the well-known Fish Commissioner and genial sportsman, writes in the *American Agriculturist* for February of his winter experiences in Florida. Among other things, he says: If Jacksonville had been attractive, Pilatka was equally so. Opposite to it is the famous orange grove of Mr. H—s, which we had to visit, and where we ate our first oranges plucked by ourselves from the trees, besides tasting mandarins and tangerines, lemons, limes, guavas and bananas, and that best of all oranges, the grape fruit. There were great plantations of bananas, which grow by suckers from the roots, and increase like weeds. They have to be three years old before they bear, and the development of the flower and fruit, which was going on while we were there, was a pretty sight. The top of the stalk turns over and produces a huge purple flower of a single leaf, as large as the hand of a giant. From under this large leaf starts a circle of small sprouts like fingers. The big leaf falls off, but from the ends of the fingers burst other much smaller purple flowers. Then below the row of fingers grows another large flower like the first; it also uncovers another row of fingers, and so on till the entire bunch of bananas, as we know it in the market, is formed. Even then the flower point does not cease growing, but exhibits flower after flower which are merely ornamental and do not result in fruit. Sprouts start so freely from the roots, that the young bushes have to be cut away every year with scythes, or they would become crowded and the fruit degenerate. Every day that was spent studying the wonderful productions of Florida, every new tree or bush which attracted our attention by its beauty or its oddity, every new species of fruit which charmed our palate with its originality of flavor, made us more in love with this interesting country, and wish that it and its accompaniments could only exist in a colder climate. There was but one feeling in the minds of the party on leaving this plantation, which was a wish that each of us could own an orange grove, and have it close at home.

Physical Comfort From Old Newspapers.

Brittle "wood-pulp" newspapers are more impervious to wind currents than the thickest carpet. Three or four layers of them with the air spaces between, are as good non-conductors as a plastered wall with its minute air cracks, or as an ordinary bed spread; and one or two placed between the blankets are equal to an extra quilt, to keep in the warmth of the bodies of the sleepers. Tacked on the beams over a cellar, a few thicknesses of papers are equal to an extra floor or ceiling placed there, in keeping the rooms above warm. Nailed up so that they will not be wet by rain, around the horse and cattle stalls, or the chicken abodes, or any buildings occupied by animals, human or otherwise, newspapers are warmer than the outer board siding, rough or planed; and they can be renewed at pleasure at no cost, and be removed in spring for additional ventilation. In short, the judicious use of newspapers may be made to save half the fuel in well-to-do homes, and supply its lack to the poverty-stricken. We call the special attention of benevolent societies to this fact. Farmers may by using newspapers save much feed otherwise used up by the animals in keeping warm. Eggs will be far more abundant if the hens are kept warm, by lining their winter quarters with newspapers, and stock poultry go through well on half the feed otherwise required.—[Orange Judd, in *American Agriculturist* for February.]

It is not enough to be dissatisfied with the visible results of the past and to feel that the gains of our lives—no matter in what forms those gains are found—are too small. Nor is it enough to be deeply disgusted with delinquencies and bad habits, because they have damaged our reputation or fortune, and forfeited our friendships. The disgust and dissatisfaction must be with the personal character—the inner secret life—the hidden fountain of feeling and thought, out of which have come our outward visible conduct, just as naturally as the streams issue from the springs in the rocks. A also of his acts, because they show what man must be ashamed of himself, and himself really is. The bondage of the better to the baser self must be seen and felt to be not only fearfully ruinous, but awfully wrong.

According to the statement of the Vice Director of the Rio Janeiro Faculty of Medicine in Brazil, where all the inhabitants take coffee many times a day, alcoholism is unknown; it is further stated that immigrants contract little by little the fondness of the Brazilians for drinking coffee and their aversion for liquor; and as the children of these immigrants never contract the fatal habits known to their parents, it would seem that the number of drunkards in the country is in inverse ratio to the amount of coffee consumed. A South American correspondent of the *Medical Times* confirms the above, asserting that the number of cafes in the large cities of Brazil—where multitudes of persons, from the highest down to the lowest, go—is enormous, while drinking saloons are very few.

Rev. Robert Collyer says that "one great reason why he never had a really sick day in his life was that as a boy he lived on oatmeal and milk, and brown bread, with butter once a week, potatoes, and a bit of meat when he could get it, and then oatmeal again." There is unquestionably too much meat eaten by children in America. There would be fewer dyspepsias in middle life if the children were brought up on such diet as Mr. Collyer speaks of.

The Presbyterian people of Carthage, Mo., propose to establish a collegiate institute in that place.

The Free Methodist Seminary receives \$30,000 from the bequest of Mr. Chesborough, New York.

Indiana University has dropped Greek and Latin. More attention, it is supposed, will be paid to foot-ball and boat-racing.

Tolman Wheeler, of Chicago, has given \$200,000 and a valuable tract of land to erect a Church Preparatory School.

Dr. Andrews writes to *Alabama Advocate*: "We have over one hundred boys at the Southern University, Greensboro, Ala., and the outlook is encouraging."

A wealthy young lady is about to build, at the cost of \$10,000, a church in Plymouth, New Hampshire, for the Holiness School, for boys. She will also furnish and pay for the care of the edifice.

A writer on the subject of the management of children says: "If, in instructing a child, you are vexed with it for a want of docility, try, if you have never tried before, to write with your left hand, and then remember that a child is all left hand."

There are five astronomical observatories in Rochester, N. Y., with permanently mounted telescopes and equipments more or less elaborate, not to mention a number of portable instruments with which good work is done.

Dr. Wood, professor of chemistry in Bishop's College, Montreal, reports forty-seven cases of acute articular rheumatism cured by fasting; time required, from four to eight days. He regards rheumatism as a phase of indigestion.

A London physician recommends as a cure for a cold in the head a huge pinch of snuff. Then let the sufferer wrap his coat about him and sneeze, the oftener and harder the better. This, he says, is nature's own remedy for a chill.

A St. Louis doctor writes to the *Post-Dispatch*: "A great deal of harm is constantly done to the health of this and other communities from excessive use of sweets. It produces too much fat for the health. It causes indigestion, produces sour stomach, causes headaches and chronic congestion of the liver, is a great source of boils and pimples. Fat is not indicative of health. It is a concomitant of a congested liver. Sweets become sour between the teeth and decay them. Forty years as a 'medical man' have taught me the truth of what I have said."

The analysis of snake poisons made last summer by Drs. Weir, Mitchell and Reichert have been fully confirmed by other investigators. All the venoms examined are essentially alike; in every case they are made up of three proteid bodies. The first reduces the blood pressure, induces swelling (oedema), and finally brings about putrefactive effects. The second is a virulent substance, one-twentieth of a grain of which will kill a pigeon in two hours; it gives rise in a few minutes after injection to enormous infiltration of blood into the neighboring tissue. The poisonous properties of the third substance are doubtful. The object of the analysis is to eliminate the venenous principle, so that experiments may be made as to what drug can be used to the best advantage in neutralizing it.

In memory of his mother, Governor Washburne, of Wisconsin, has endowed a hospital at Milwaukee with \$300,000.

Jacob Sleeper has been Superintendent of a Methodist Sunday-school in Boston for fifty-three consecutive years.

Just as soon as any conviction of truth becomes central and vital, there comes a desire to utter it. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.

In Edinburgh a circle of Christian ladies go every Sunday to the houses of the poor in the alleys and closes, and take care of the children while the wearied mothers go to church.

A prominent Methodist preacher of New York declared to a reporter that much of the mission work in that city is without moral power, because there are more songs, exhibitions and piousness, than conversions, and more gifts than graces.

In 1883 the Congregationalists formed 158 churches, ordained and installed 219 ministers, and dismissed 110 pastors. Sixty-six ministers died. The whole number of churches is stated to be 4,016, a net gain of 80; of members, 395,113, a gain of 7,394; of ministers, 3,795 against 3,723 last year.

A new line of steamers between New York and Trieste begin running on February 1st. The railway and shipping rates of goods from Buda, Pesth and Vienna to New York, via Trieste will be exceptionally cheap. The Southern Pacific Railroad Company has also taken the initial step for a direct line of steamers from Trieste to New Orleans, via Havana, and propose making preparations for large exports of American cotton, owing to the unsettled state of affairs in Egypt.

Courage.

If we are to rise to Christian perfection we have need of courage. You know it every day you live. You know it in every station of life that you occupy. You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affections of society, courage to declare God's council in the face of a world that more than half denies him; you need courage to go into your warehouses and act honestly; courage to sit in your drawing-rooms and conduct yourselves, not as society demands in its unreality, but as God insists; courage to speak out for God in life; courage to meet the dead and vacant stare; courage to confront the sneer of ridicule; courage to support you against the cold, hard pressure of a heavy and unbelieving world.—[Little.

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The Pacific.

SAN FRANCISCO, CAL.

General News.

PACIFIC COAST.

Washington Territory has 131 insane patients.

The electric lights on the high masts at Los Angeles can be distinctly seen from the island of San Clemente, eighty miles out at sea.

Efforts are being made to establish a woolen mill at Gridley, Butte county. Only \$30,000 is required, and the *Herald* says \$27,000 has been already subscribed.

SALT LAKE, January 31.—The Legislature has made a demand on Nephi Clayton, the Territorial Auditor, for certain statement, as he has been reported for crookedness. The demand has caused quite a commotion, as he is a Mormon in high standing.

A surveying party has arrived at Bakerville for the purpose of locating the route for the railroad extension from Soledad to a junction with the Southern Pacific in Kern county. The *Californian* thinks active work on the extension will be commenced early in May.

The camels that were employed in hauling freight across the dry wastes of Arizona for the Southern Pacific Railroad—now by natural increase 400 in number—have been bought by John Shirley, an Australian sheep farmer, and are to be used in hauling freight across the deserts of Australia. He got them for \$10,000—much less than a like number of camels would cost him if he were to transport them from Africa.

EASTERN AND FOREIGN.

There are 21,000 Episcopal clergymen in England.

The statement is astounding that 90 per cent. of the people of Russia can neither read nor write.

It is estimated that 25,000,000 of Germans, including their children, are living outside of Germany.

Rev. Dr. John Hall has only been laid aside by sickness two Sundays in his sixteen years ministry in New York city.

During his holiday visit to Pau Mr. Moody addressed the largest evangelistic meetings ever held in the south of France.

Mr. Philander Smith, of Little Rock, Ark., has given \$10,000 to the Methodist Board, to establish a medical college and hospital at Nankin, China.

Out of every 1,000 British soldiers 30 can neither read nor write, 28 can read but not write, 186 can barely read and write, and 756 are fairly educated.

Mr. George Muller and his wife are visiting mission-stations in India, and holding religious meetings for the native Christians and educated natives.

A blasphemous wretch in Philadelphia, while impersonating the Saviour at a supper last week, was struck with paralysis of the heart and died the following day.—[Christian Weekly, Feb. 2d.]

Mr. Louis Rutherford, a wealthy gentleman of New York city, has given a valuable set of astronomical instruments to the Astronomical Observatory of Columbia College.

The mission of the London Missionary Society in New Guinea, has set apart the first five native teachers trained in the Papan Seminary at Murray Island for mission work.

A native Christian in India who had lately been offered 50,000 rupees (\$25,000) by an aunt if he would promise to give up Christianity, replied, "I cannot sell my soul for money."

Out of the 620 places in Palestine west of the Jordan mentioned in the Bible, 430 have been identified, 132 of which identifications were made by the staff of the Palestine Exploration Fund.

The ladies connected with the missions in India have formed the Woman's Home Missionary Association of India, each member of which is to give three hours a week of direct evangelistic work.

The inscription made by King Nebuchadnezzar on the rocks on the eastern slope of Lebanon shows where the king of Babylon procured wood for his palaces and temples.

The Wesleyans of London are preparing to appropriate £25,000, and hope to increase the amount to £50,000, for erecting chapels in the worst districts of the city, in the hope of relieving its spiritual destitution.

Rev. Thomas Richardson, of St. Benet's, Stepney, Eng., the organizer of the Bible and Prayer Union, has 186,550 members enrolled from all parts of the world engaged in daily reading and study of the Word of God.

According to Judge Noah Davis, there is an average of more than two murders in New York city weekly, 67,000 persons are arrested annually for crime, and nine-tenths of crimes committed are traceable directly to grog-shops.

The annual report of the Anglo-American Cable Company refers to the Mackay cable scheme as among the elements of future competition and says it has assumed a definite form. The report makes no comment.

A London publishing house has published one of Mr. Spurgeon's sermons every week. There have now been issued 1,766, completing 29 volumes, thus greatly enlarging the circle of those reached by this earnest and successful preacher.

A dandy, wishing to be witty, accosted an old rag-man as follows: "You take all sorts of trumpery in your cart, don't you?" "Yes; jump in, jump in!"

Mr. Mundella, M. P., in a recent speech at Sheffield, Eng., said that investigations showed that less than a penny a week per family in a square mile of the East of London was spent on education, and over 4s 3d in drink, making the amount spent for education less than four shillings a year for the family, while more than £11, or \$55, went for drink.

In England and Wales 4,500 persons own 17,500,000 acres of land; in Scotland, 1,700 own 17,000,000; in Ireland, 1,942 own 12,000,000 acres. The 46,500,000 acres owned by these 8,142 persons, are over 9,000,000 more acres than the entire area of England and Wales, or 6,000,000 over double the size of Ireland, or 8,000,000 over double the size of Scotland.

The Jewish Refugees' Aid Society have secured an estate at Artuf, a village at the foot of the Judean Hills in the Shephelah, a low country between them and the great plain of Philistia, in a neighborhood rich in ancient and hallowed associations. It is the first attempt to form an agricultural colony of Jews in Palestine connected with a Christian mission.

Railroad land-grants declared forfeited by Congress: Several old ones in the South, and then the next bill on the calendar was that declaring the forfeiture of the land granted to the Texas Pacific Railroad Company under the Acts of Congress approved March 3, 1871; and the Acts supplemented thereto. The report accompanying the bill, which was very long, was ordered printed in the *Record*, and without debate the bill was passed—ayes 259, noes 1—Barr (R) of Pennsylvania.

ITALY. An Old Catholic congregation has been established in Rome, under the direction of Canon Count Campello. It is called St. Paul's, after the apostle whom history, not legend, places within the circle of the first Christian community at Rome. Like that first congregation at its beginning, its numbers are not yet great, but its continuity is assured. Next to the zeal and energy of Count Campello this is especially due to the generous assistance which has been rendered by Dr. Nevin, rector of the American Episcopal Church in Rome, by Bishop Littlejohn of Long Island, by the Anglo Continental Society, and a succession of prominent clergymen of the Church of England. On all Sundays and feast days services are held, with preaching and the celebration of the Holy Communion in the Italian language, and on all week days there is an evening school for mechanics. The movement is represented by its own organ, *Il Labaro*, which was started last year.—[Pacific Churchman.]

Sins of Omission.

Few men ever lived a life so busy and so devoted to God as Usher, Archbishop of Armagh. His learning, habits of business, station, friends, all contributed to keep his hands full every moment; and then his was a soul that seemed continually to hear a voice saying, "Redeem the time, for the days are evil." Early, too, did he begin, for at ten years of age he was hopefully converted by a sermon preached on Romans xii: 1. "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice." He was a painstaking, laborious preacher of the Word for fifty-five years. Yet hear him on his death-bed! How he clings to Christ's righteousness alone, and sees in himself, even after such a life, only sin and want. The last words he was heard to utter were about one o'clock in the afternoon, and these were uttered in a loud voice, "Lord, in special forgive me my sins of omission."

It was omissions, says his biographer, he begged forgiveness for with his most fervent last breath! He who was never known to waste an hour, but who employed the shreds ends of his life for his great Lord and Master! The very day he took his last sickness he rose up from writing one of his great works, and went out to visit a sick woman, to whom he spoke so fitly and so fully that you would have taken him to have spoken with heaven before he came there. Yet this man was oppressed with a sense of his omissions!

Reader, what think you of yourself—your undone duties; your unimproved hours; times of prayer omitted; your shirking from unpleasant work and putting it on others; your being content to sit under your own vine and fig tree without using all efforts for the souls of others? O, sins of omission! "Lord, in special forgive me my sins of omission!"—[From Word to Winners of Souls.]

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VEGETABLES—Cabbage, 80 to 65c per ct.; Cauliflower, 65c to 75c per doz; Turnips, 50c to 65c per ct. HAY—\$9.00 to 14.50 for all grades. Straw, 45 to 55c per bale. BUTTER—Choice, Cal. 30 to 32 1/2. CHEESE—Cal. 17 to 18c choice. EGGS—25 to 26c per doz for Cal. HONEY—Strained, 6c to 7 1/2c for white; BEES—9c to 9 1/2c first quality; 7 1/2c to 7 3/4c for third. MUTTON—Wethers, 6 1/2c to 7c; Ewes, 6c to 6 1/2c. LAMB—6 to 6 1/2c. PORK—Live hogs, 6 1/2c to 6 3/4c for hard grain hogs on foot; dressed do, 9c to 9 1/2c. WOOL—8c to 15c. HIDES AND SKINS—Sheep skins, 20c to 25c for shearings; 30c to 60c for short; 50c to 75c for medium; 90c to \$1.25 for long wool skins.

Sunday-School Lesson for Feb. 24, 1884.

Acts xvii: 1-14.

BY REV. H. H. WIKOFF.

Thessalonians and Bereans.

INTRODUCTION.

At the close of the last lesson Paul and Silas had taken their departure from Philippi. Whither they went, together with some of their experience, is given in the following verses:

V. 1. "Amphipolis"—A city of Macedonia, about 30 miles southwest of Philippi; "Apollonia"—about 60 miles in the same direction from Philippi. "Thessalonica"—nearly 40 miles due west from Apollonia: a large and commercial city at the head of the Thermaic gulf. "A synagogue of the Jews"—supposed to have been the only one in northern Macedonia; also from its existence that a large number of Jews had made their home in Thessalonica.

V. 2. "As his manner was"—Apostle to the Gentiles as Paul was, he did not forget his fellow countrymen. (ix: 20; xiii: 5-14). "Reasoned with them"—This expression "usually indicates a dialogue, less frequently an independent address." Thus Jesus taught in the synagogue (John vi: 25-59). "Out of the Scriptures"—the Old Testament.

V. 3. "Opening"—Unfolding the O. T. references concerning the Messiah. "Alleging"—Attempting to establish from these O. T. references. What he argued was: (1) The necessity of the Messiah's atonement and resurrection—"It behove the Christ to suffer and to rise again from the dead." (Rev. Vers. Consult Lk. xxiv: 46; Is. liii; Ps. xvi: 10, compared with Acts ii: 29-32.) (2) The fulfillment of these predictions in Jesus of Nazareth. "This Jesus is the Christ."

V. 4. "Some of them"—i. e. of the Jews. "Believed"—Accepted the truth as thus declared by Paul. "Consorted"—Joined their lots with that of Paul and Silas. Convinced of the truth; accepting the Jesus whom these faithful men preached, they espoused the cause of Paul and Silas. (1 Thess. i: 5-6). "Devout Greeks"—Gentiles who had become proselytes. "Chief women"—"First in rank and social position." These, too, were proselytes.

V. 5. "Jews which believed not"—Many, probably the majority of the Jews at Thessalonica did not accept the truth proclaimed by Paul. "Moved with envy"—"Jealousy" (Rev. Vers.) the gospel was to them a stumbling block, and consequently they did not enjoy the success attending Paul's labors. "Certain lewd fellows of the baser sort"—"the rabble" (Rev. Vers.) idlers about the town. "House of Jason"—unknown except as Paul's host, mentioned in Rome xvi: 21. "Bring them out"—Paul and Silas, for it was known that they lodged with Jason.

V. 6. "Found them not"—Paul and Silas were absent, perhaps, accidentally, or it may have been with design, having heard of the uproar. "Turned the matter upside down"—the Jews at Thessalonica may have heard of the success attending the Apostle's efforts in other places, and filled with jealousy chose to express their fears in this exaggerated manner.

V. 7. "Contrary to the decrees of Caesar"—The Roman Emperor allowed no rival. "Another king, Jesus"—Such a proclamation might be considered as rebellion against Caesar. (John xix: 12.) V. 8. "Troubled the people," etc.—Were afraid lest by their allowing such things the Roman authorities might consider them disloyal.

V. 9. "Security"—Just what it was is unknown. As to its object, the following interpretation have been suggested: Either security that "Paul and Silas would appear, in case of need, before the court," or, that "they would be no longer sheltered," or, that "they should immediately depart," or, that "no attempt against the Roman majesty should prevail or succeed."

V. 10. "Sent away"—The brethren fearing further assaults thought wise for Paul and Silas to depart. (ix: 25) "Berea" city of Macedonia about 45 miles southwest of Thessalonica.

V. 11. "These"—The Jews. "More noble"—Noble-minded, less given to prejudice, more tolerant. This was manifested "in that they received the word with all readiness of mind"—i. e. the word which Paul preached in the synagogue. (xvii: 10). "Searched the scriptures daily"—studied day by day the Old Testament. "Whether these things were so"—whether that they heard from Paul was in accordance with the Old Testament.

V. 12. "Many believe"—Many of the Jews were convinced of the truth, and it is fair to suppose followed Paul and Silas, and what is more, their Lord. V. 13. "Stirred up the people"—The jealousy at Thessalonica still existed, and hence those so feeling came to Berea, hoping to find kindred spirits, and in this way molest Paul and Silas.

V. 14. "Sent away Paul"—deemed it wise to have Paul depart. "To go as it were to the sea"—"to go as far as to the sea" (Rev. Vers.) and thence by sea to his destination, which verse 15 says was Athens.

PRACTICAL THOUGHTS.

1. Paul and Silas, though in strange cities, did not neglect the place of prayer. Does the mere fact that we are absent from home and consequently cannot attend our own church, excuse us for neglecting the house of God? 2. Paul preached the Word—reasoned from the scriptures. 3. Paul found Christ in the Old Testament. (John 5: 39.) 4. Not a few seem to dislike the progress of God's Kingdom; if so, it is because the gospel is hid to them. Hence they need our compassion. 5. Though God's people should not fear to face danger, yet it is often wise to evade it. Paul no more feared to evade it. Paul no more feared to evade it.

enemies of Thessalonica and Berea, than he did those in Philippi; yet while at the latter he endured much, at the former it seemed wise to evade any further encounter. Always be zealous, but ever temper your zeal with knowledge.

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We bespeak the attention of our readers to our advertising columns. Our advertisers are our friends. They help us to publish our paper. They are also the friends of our subscribers, because without their patronage we could not furnish THE PACIFIC at the low price for which it is now offered. We want our advertising friends to find the means to make their business known through our columns. We can do this if our readers will give a share of their patronage to those who are thus assisting us.

Fine Teas.

C. J. Hawley & Co., the well-known Grocers, 215, 217 Sutter Street, have just received a consignment of the "NEW BLEND," a delicious black tea, compounded of the most fragrant and choice flavored kinds. The combination produces a liquor superior to any single kind, when used by itself. It has not the injurious effect upon the nervous system that green teas have, and can be had at Hawley's and all the Drug stores, and nowhere else in the city. It is a first-class and meritorious article. Ask your Druggist for it. Messrs. Hawley & Co. have recently fitted up an elegant Tea Department in their large store, where ladies can order a drawing of tea and satisfy their own taste. Call and try them. The attention of buyers is invited to their large and well-selected stock of Fancy Groceries and Delicacies. We notice the celebrated WIESBADEN STRAWBERRIES, APRICOTS and MELANGE, also the finest WIESBADEN PRUNES, POMMERANIA GEESEBERRASTS WESTPHALIA HAM, ETC.

WANTED.

AGENTS WANTED in every town and county on this Coast to sell Three New Books, Just Published; also other fast-selling and good-paying subscription books. Exclusive territory assigned to agents. For terms, circulars and full particulars address A. ROMAN, Publisher, 120 Sutter Street.

Our readers will notice that we are running a large advertisement of Allison Brothers' "Death on Dirt" Soap. This soap we have tried as directed, and it washes beautifully, apparently without injuring the fabric. A great many people on this coast have not conveniences for the old way of washing. Try this soap and see how simply the work is done. J. Y. Ross, 123 California Street, San Francisco, is the exclusive agent on the Pacific Coast. He ought to do a large business.

New railroad and county map of the Pacific States and Territories and the Rocky Mountain region. Size 34x42 inches. Distances between each station plainly marked. This is an entirely new map, colored in counties, varnished and mounted on rollers, printed and engraved in beautiful style, and on a large scale, showing the country from Kansas and Nebraska on the east, to the Pacific Ocean on the west, and from the British Possessions on the north to Mexico on the south. Price, two dollars. Agents wanted. R. A. Tenney, Publisher, 20 Sansome St., San Francisco, Cal.

To Families. The canned fruits, jellies, jams, pickles, ketchups and sauces put up by us are excelled by no brand on this coast. We use choicest materials for all our manufactures, and housekeepers can always rely on getting a quantity and quality of goods that are packed by clean-handed white women and girls, and cooked by experienced processors in a superior manner. The luscious fruits of California are gaining a world-wide reputation, and the low prices at which these goods can be obtained of all reputable grocers in San Francisco and elsewhere are a sufficient inducement to permit their use on every table at least once a day. KING, MORSE & CO.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board, at low rates, please call at office of THE PACIFIC.

BOY WANTED.

A boy aged about 15 years, who is desirous of learning the printing business, can find an opportunity at 532 Clay St., S. F. H. G. PARSONS.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full ideas. 36p, route, cost free. Nov-26t

Street Railways in the United States.

A meeting of street railway officials was held in Boston, Dec. 12, for the purpose of forming a National Street Railway Association. The temporary chairman, Mr. Moody Merrill, of Boston, in outlining the scope of the proposed organization, said that there are now organized and doing business in this country and Canada 415 street railway companies. These companies employ about 35,000 men, and run 18,000 cars. More than 100,000 horses are in daily use, to feed which it requires annually 150,000 tons of hay and 11,000,000 bushels of grain. These companies own and operate over 3,000 miles of track. The whole number of passengers carried annually is over 1,212,400,000. The amount of capital invested in these railways exceeds \$150,000,000. Messrs. C. B. Clegg, of Ohio, and C. C. Woodruff, of New York, were chosen secretaries.—[Scientific American.]

"My only objection to veal," said a gentleman at our table the other day, "is that it is too premature." This remark might apply to the usual manner of cooking it, as well as to the meat itself. Veal steak, in order to be palatable, must be cooked thoroughly, no matter how much haste the cook is in; this should never be sent to the table till it is nicely browned, edges and all. Salt and butter and a decided sprinkling of black pepper are also necessary.

Richardson's New Method FOR THE PIANOFORTE.

PRICE \$3.25. This standard and superior instruction book does not seem to suffer from the publication of other methods and instructors, however meritorious they be. It sells literally by the ton! Many times revised, it is practically without error. Those who are in doubt what book to use, are always safe in using RICHARDSON.

Wells' Third Mass. (80 cts.) by Charles Wells. Just out. Is full of the best effects. Ditson & Co. publish 100 Masses by the best composers. No sacred music is finer than this. **Vocal Echoes.** (\$1.00.) By Perkins, and "WELLESLEY COLLEGE COLLECTION" (\$1) by Morse, are superior collections for female voices.

For the Temperance Campaign, now exciting intense interest, there are no better singing books than HULL'S TEMPERANCE GLEE BOOK (40 cts.), TEMPERANCE JEWELS (35 cts.), by Tenney and Hoffman; and TEMPERANCE LIGHT (12 cts.).

War Songs. (50 cts.) are conquering the country. A great success. **OLIVER DITSON & CO., Boston,** C. H. DITSON & CO., 867 Broadway, N. Y.

Encyclopedias for Sale.

Sixteen-volume edition of Appleton's American Encyclopedia. Cost \$95. Will be sold for \$75. Also, large Four-Volume edition of Johnson's Encyclopedia. Cost \$64. Will be sold for \$45. Both magnificent works. Apply to NORTHUP & PARSONS, 592 Clay St., S. F.

New Goods! FOR THE — Holidays!

Elegant Art Gift Books, Standard Miscellaneous and Beautifully Illustrated Juvenile Books, Christmas Cards!

IN NEW AND ARTISTIC DESIGNS.

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In beautiful variety, from the Principal American, English and German Makers.

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CAPITAL FULLY PAID, \$200,000 00
TOTAL ASSETS, DECEMBER 31ST, 1883, \$436,373 59
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CHAS. A. LATON, JOHN H. WISE, Sec'y. Pres't.

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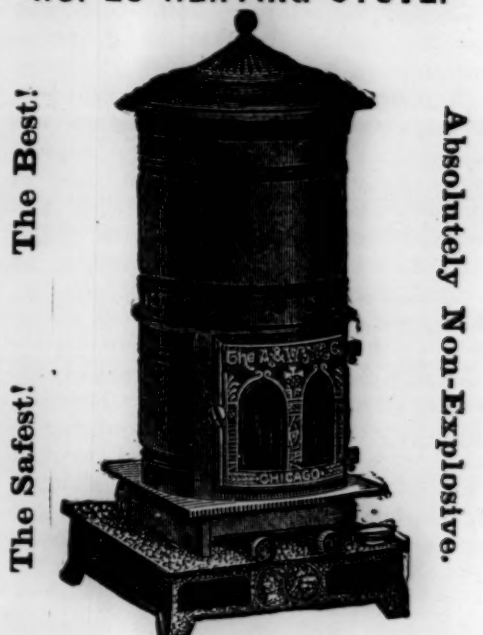
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SAMUEL HILL, General Agent.

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Books & Stationery</